Peter's Denial

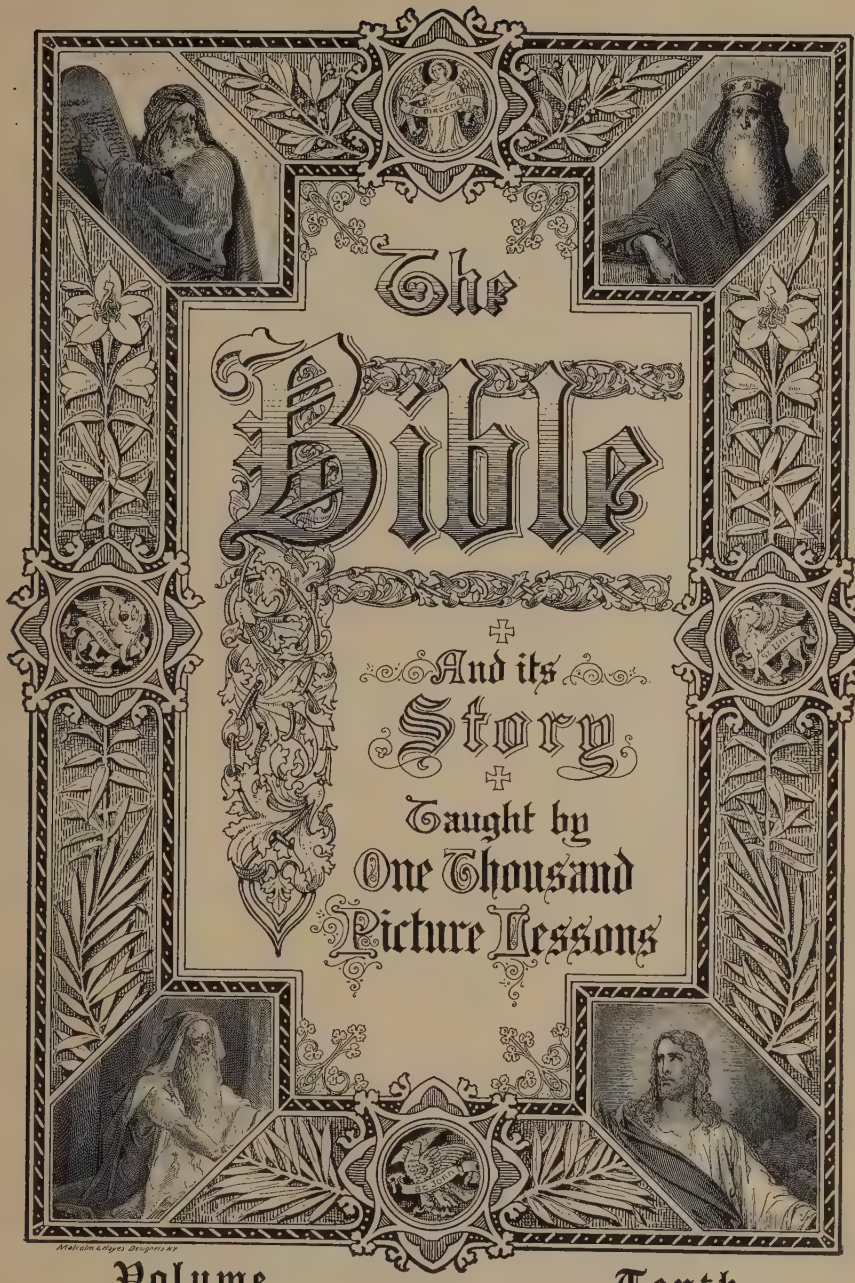
BY THE MODERN GERMAN ARTIST, H. TOLD.

✠

"And he denied him, saying, Woman, I know him not."—Luke, 22, 57.

THERE is no part of the Bible more striking in its vivid appreciation and revelation of human nature, than those passages which tell of the chastening of Peter. This intensely powerful, devoted, and energetic apostle was chosen by Jesus as His successor, to carry on the work of His Church. But only through much correction could Peter become a fitting representative of the ever merciful and pitiful Christ.

When Jesus was brought prisoner to the high priest, Peter waited without, warming himself by the watch-guard's fire; and a woman sent by the high priest summoned the disciple within. Then sudden fear came on Peter, and he denied all knowledge of the man Jesus. Yet he remained, waiting anxiously for some word of the trial. The soldiers watching his wild, strained face, questioned him; and then one of those who had seized Jesus in Gethsemane insisted that Peter had been with the Master. To each of these Peter answered as he had to the woman, denying all knowledge of Christ. As he made the third denial, a cock crew, and Jesus came by, passing out from the priest's palace. The Master merely looked at His disgraced disciple; and Peter, remembering the prophecy, saw in a flash all his own arrogance and shame and weakness. His pride was broken, his lesson of humility and mercy learned at last.



Volume Tenth

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THE ACTS OF THE

Apostles

Chapter 15

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:[1]

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greetings unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

[1] Amos 9, 11.

The Agony

BY CARL SHONHERR, A CONTEMPORARY GERMAN ARTIST, BORN 1824.

✠

"And there appeared an angel unto him from heaven, strengthening him."—Luke, 22, 43.

WHAT is commonly called the "Passion" of Our Lord, the physical suffering and mental agony which He endured for our sake, the "Great Sacrifice" in which He offered Himself as an atonement for all the sins of mankind, this passion began during the night of that last supper with His apostles, that ever-memorable Thursday of the paschal feast. The disciples had eaten of the paschal lamb, slain as prescribed by Moses' law; now the "lamb of God which taketh away the sin of the world" was also to be slain.

After long and solemn converse with His followers, Jesus led them to the little garden of Gethsemane, which lies to the eastward of Jerusalem on the slopes of the Mount of Olives. There, going apart by Himself, Jesus prayed in such agony that "his sweat was as it were great drops of blood falling down to the ground." "O my Father," He entreated, "if it be possible, let this cup pass from me." Then He added that deepest word of all His teaching to our aggressive, ever-urging humanity, "Nevertheless not what I will, but what thou wilt."

At this divine surrender of his human longings a flood of peace came over Him; His human soul was strengthened in its submission by an angel's ministration.

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27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them.*

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed into Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

Chapter 16

1 *Paul having circumcised Timothy,* 7 *and being called by the Spirit from one country to another,* 14 *converteth Lydia,* 16 *casteth out a spirit of divination.* 19 *For which cause he and Silas are whipped and imprisoned.* 26 *The prison doors are opened.* 31 *The jailor is converted,* 37 *and they are delivered.*

THEN came he to Derbe and Lystra: and, behold a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in numbers daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,[1]

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;[2]

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

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[1]The Revised Version reads "And they went through the region of Phrygia and Galatia, having been forbidden," etc. The Roman province of "Asia" included only the western end of Asia Minor. [2]"Loosing" means "setting sail."

"Watch and Pray"

BY HENRY HOFMANN, THE NOTED BIBLICAL MASTER OF MODERN GERMANY, BORN 1824.

✠

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?"—Matthew, 26, 40.

WHILE Jesus was thus torn in spirit by the knowledge of what He was to suffer, His three favorite disciples were close at hand. These three, Peter, James and John, He had taken apart with Him in Gethsemane, bidding them, "Tarry ye here, and watch with me." But the mighty converse of the night had exhausted them with thought and with grief. They understood only vaguely and confusedly what the Master had said of His death and resurrection; but they realized at least that He whom they loved was about to leave them. Outworn with sorrow, the three sank into sleep while Jesus prayed.

Coming back from His agony, the Master found them thus delinquent in their watch. He roused them with gentle remonstrance; but His sad question, "What, could ye not watch with me one hour?" was instantly followed by His infinitely tender recognition of the weakness of our bodies: "The spirit indeed is willing, but the flesh is weak."

Once more bidding them "watch and pray," Jesus returned to His own prayer. Three times He thus left them and came back to find them sleeping from exhaustion.

X-5

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,
21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.
22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them.*
23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:
24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,
30 And brought them out, and said, Sirs, what must I do to be saved?
31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
32 And they spake unto him the word of the Lord, and to all that were in his house.
33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.
34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.
35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.
36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.
37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.
38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.
39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.
40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

Chapter 17

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:
2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,
3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;
7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.
8 And they troubled the people and the rulers of the city, when they heard these things.
9 And when they had taken security of Jason, and of the other, they let them go.
10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.
11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.
13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.
14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.
15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.
16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.
17 Therefore disputed he in the synagogue with the Jews, and with

Judas

BY WILLIAM CLEMENS, CONTEMPORARY GERMAN SCHOOL.

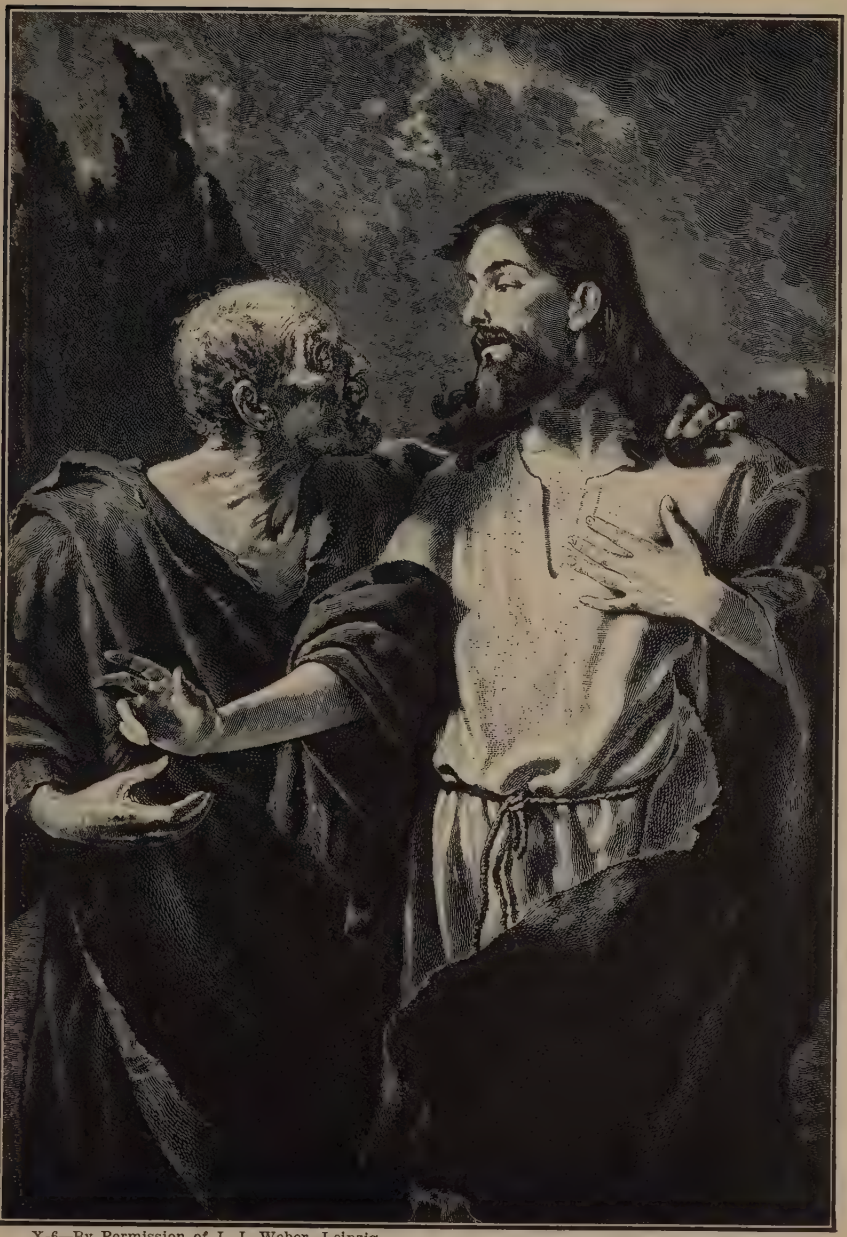
✠

"And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him."—Luke, 22, 47.

THROUGHOUT the awful story of the betrayal and death of Christ there run two parallel tragedies of sorrow, Christ's physical sufferings as a man and His sufferings as a God, reading the hearts of men and seeing all the weaknesses and trickeries of those who helped as well as those who hated Him. When Jesus turned aside from the triple failure of His three closest disciples to watch as He had bidden them, He faced the coming of the great betrayal.

Into the quiet, unwatched garden of Gethsemane there thronged a tumultuous band of soldiers, sent by the chief priests, and led by Judas to the place where he had tracked the Master. These armed men, coming upon Jesus and the little band of disciples, fell back in awe and amaze. Could this noble and commanding being who faced them so calmly, be the malefactor they had been sent to arrest?

Then Judas, to complete the identification as he had been bidden, pushed forward, his brain filled with who knows what wild frenzy of fright and desperation, and embraced his master. The heart of the man Jesus must have been sore indeed—in the picture He presses His hand to it, to still the pain—but His reproof, His only utterance of rebuke, was the mildest that ever pierced as inner's soul: "Judas, betrayest thou the Son of man with a kiss?"



X-6—By Permission of J. J. Weber, Leipzig.

the devout persons, and in the market daily with them that met with them.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter.*

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

Chapter 18

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them and wrought: for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

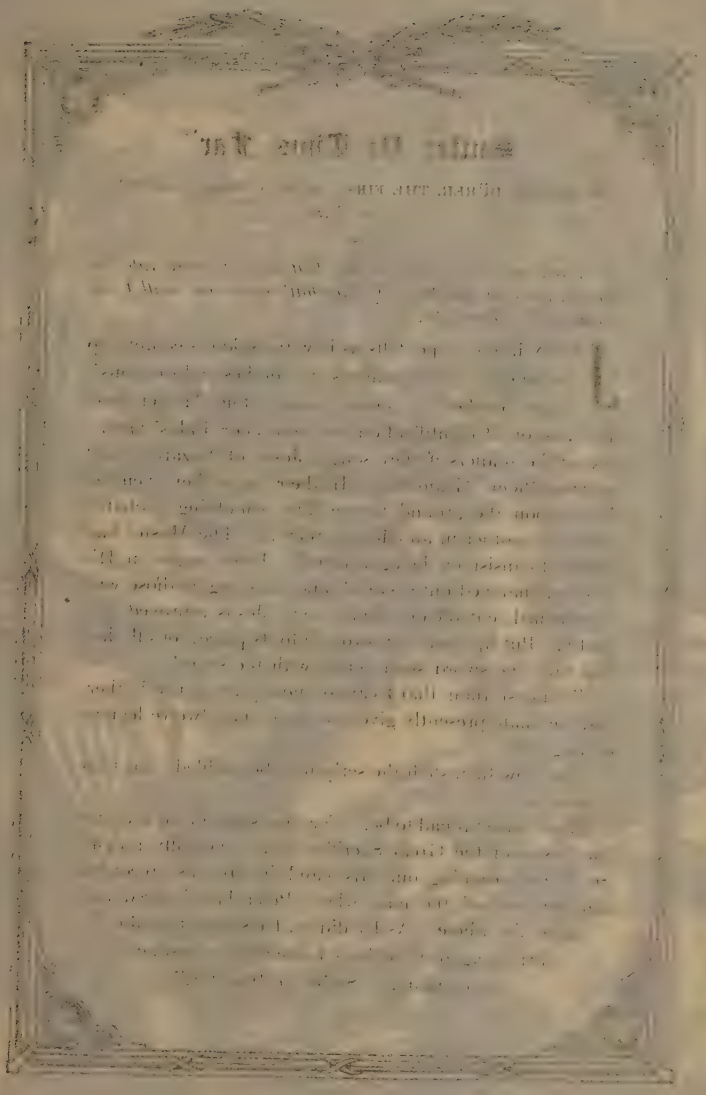
14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his



"Suffer Ye Thus Far"

BY ALBERT DÜRER, THE FIRST GREAT GERMAN MASTER, DIED 1528.

✝

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me shall I not drink it?"—John, 18, 11.

JOHN in his gospel tells us how the soldiers coming up turbulently "with lanterns and torches and weapons" were terrified by Jesus' calm. The Master took the question of identification out from poor Judas' hands, asking the soldiers if they sought Jesus of Nazareth, and assuring them, "I am he." In their fright they even fell down upon the ground before him, stumbling probably over one another in an effort to retreat. The Master had almost to insist on being arrested. Peter, eager in His defense, snatched out a sword, and, slashing at those who approached, cut off one man's ear. Jesus reproved him gently, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

"But how then shall the scriptures be fulfilled, that thus it must be?"

Thus indeed it had to be. For the sake of all eternity the lesson of the Great Sacrifice had to be fully taught. So Christ reaching out His hand in His last recorded miracle touched the man whom Peter had injured and made him whole. As He did so, He spake in gentle warning against the fierce brute fighting instinct of mankind: "Suffer ye thus far."

X-7

leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

Chapter 19

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the townclerk.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

At the Home of Annas

BY HANS HOLBEIN, THE GERMAN MASTER, DIED 1543.

✝

"Then the band, and the captain, and officers of the Jews, took Jesus, and bound him, and led him away to Annas first."—John, 18, 12.

OF THE men who arrested Him, Jesus asked only one favor. Pointing to His disciples He said, "Let these go their way." He treasured their lives higher than His own; for, praying to the Father in Heaven, He had said, "Of them which thou gavest me have I lost none."

The terrified disciples fled away. The weakness of men was to be shown on every side that night, that the Saviour's sorrow should be all complete. One youth, perhaps it was Mark, who afterward told the tale in his gospel, followed after the mob which led Jesus away. The youth pressed close to Jesus in the crowd, but men snatched him back so fiercely that they tore the very clothing from his body; then he also fled.

The captors in triumph led their unresisting prisoner to the house of Annas, an aged prelate, father-in-law and predecessor of the more active high-priest Caiaphas. Two of the apostles, Peter and John, following "afar off," saw their Master stand helpless and bound before Annas. But the shrewd old Annas would have no part in the affair, and sent Jesus and His captors away to the house of Caiaphas.

X-8

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?[1]

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

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[1]The Revised Version changes "a worshipper" to "temple keeper."

Chapter 20

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. Eutychus having fallen down dead, 10 is raised to life. 17 At Miletum he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.[1]

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

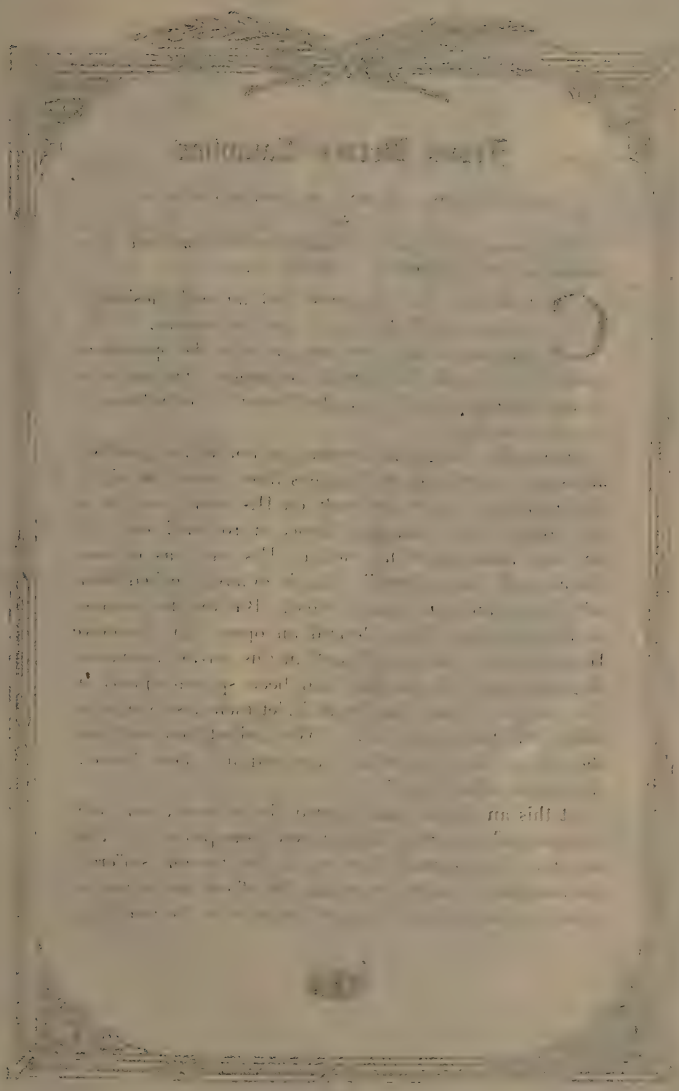
13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would

[1] In the Revised Version this reads "and as Paul discoursed yet longer, being borne down by his sleep he fell" etc.



Jesus Before Caiaphas

BY LUC. DAVIS, A RECENT ENGLISH ILLUSTRATOR.

✢

"For many bare false witness against him, but their witness agreed not together."—Mark, 14, 56.

CAIAPHAS the high-priest had no such hesitancy in dealing with Jesus as Annas had shown. Caiaphas had in fact been the leader of the opposition against Christ and had already prejudged the case now brought before him, dooming the Master to die for the sake of the multitude.

Apparently, though the accounts are not full and positive, Jesus was questioned by Caiaphas three times that night. The first time was immediately on His being brought to the house, when Caiaphas alone, surrounded only by servants, interrogated his victim. His aim was to convict Jesus of "blasphemy"—that is, of having called Himself a deity and the equal of God. But for the purpose of His teaching, Christ desired an open trial; therefore He refused to condemn Himself in this private interview, declaring that His teaching had been spoken openly in the Temple; all men had heard it; let them testify against Him if He had taught evil. "Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."

At this an officer who guarded Jesus struck him with his open palm, bidding Him answer more properly. This was the first recorded blow which Our Saviour suffered. He accepted it quietly, rebuking the officer gently for his injustice, but saying nothing of the pain or the indignity.

X-9

not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.[1]

[1]These words of Jesus, or the circumstances under which they were spoken, have not been preserved in either of the Gospels. The Revised Version opens this verse, "In all things I gave you an example," etc.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Chapter 21

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the Evangelist, which was *one* of the seven; and abode with him.[1]

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

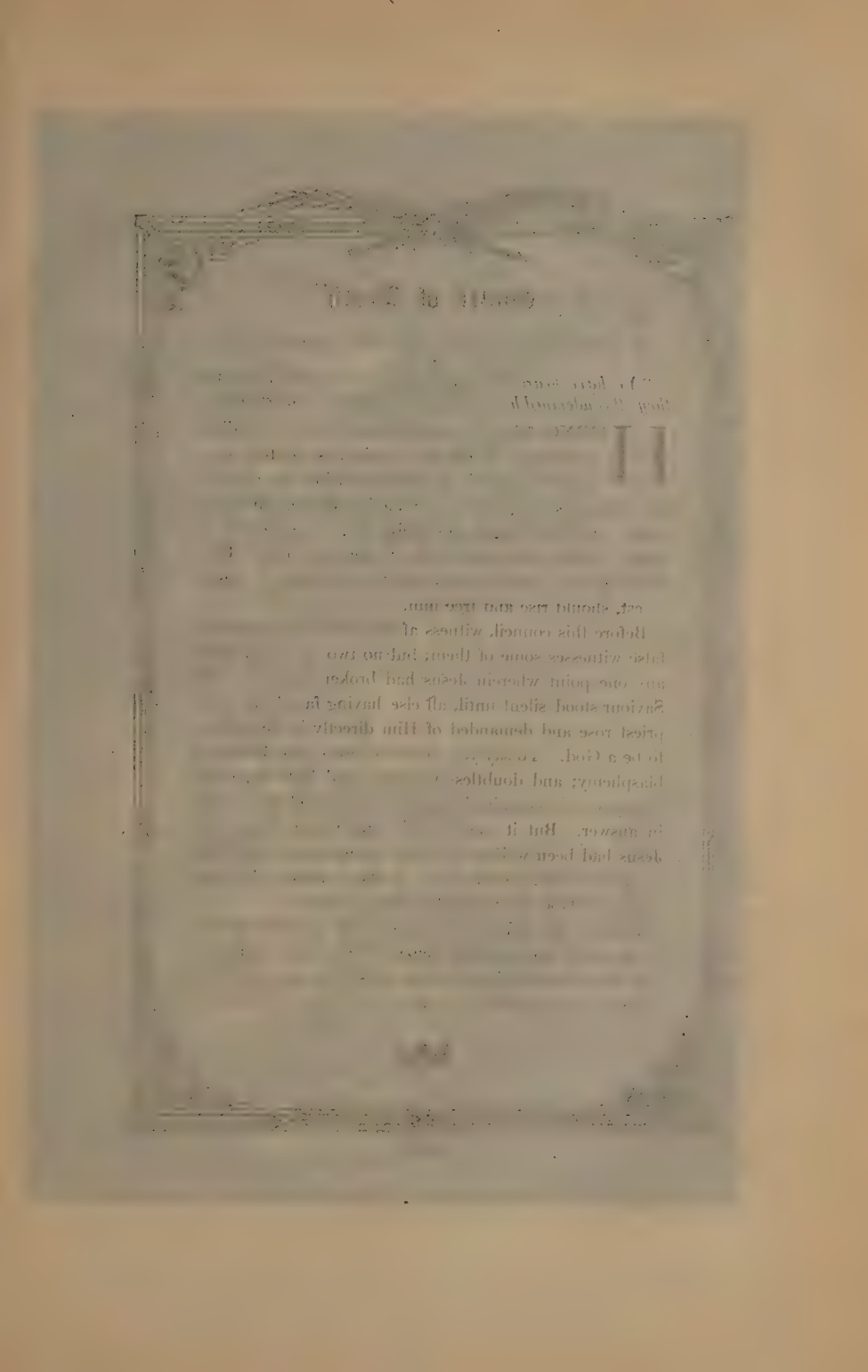
11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

[1] "Evangelist" is not here used in the sense of "writer of a Gospel" but as a spreader of the Gospel, next in importance to the apostles.



"Guilty of Death"

BY GEBHARD FUGEL, A CONTEMPORARY GERMAN ARTIST.

✠

"Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death."—Mark, 14, 64.

HAVING failed to entrap Jesus into an immediate conviction of Himself, Caiaphas hastily summoned a council of the Sanhedrim, the court of the chief priests and scribes. Sometime through the darkness of that evil night, probably about two o'clock on Friday before daybreak, the Sanhedrim met. They feared to delay lest the common folk, hearing of Jesus' arrest, should rise and free him.

Before this council, witness after witness was examined, false witnesses some of them; but no two agreed in fixing any one point wherein Jesus had broken the law. Our Saviour stood silent until, all else having failed, the high-priest rose and demanded of Him directly if He claimed to be a God. To say yes would by law of the Jews be a blasphemy; and doubtless Caiaphas had little hope that this quiet, self-contained prisoner would break His silence in answer. But it was for this supreme challenge that Jesus had been waiting, that His formal statement might stand on record for all time. At the demand if He were the Son of God, He responded calmly, "I am."

Imagine the amazement, the shocked religious feelings of the Jews, their sudden frenzy! "Then the high-priest rent his clothes, saying, He hath spoken blasphemy." He was at once condemned to death.

X-10—By Permission of Richard Bong, Berlin.

15 And after those days we took up our carriages, and went up to Jerusalem.[1]

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

[1] "Carriages" here means "luggage."

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31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

Chapter 22

1 Paul declareth at large, how he was converted to the faith, 18 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come

The Night of Mockery

BY THE UNKNOWN MEDIÆVAL MASTER, PAINTER OF THE LYVERSBERG PASSION SERIES.

✠

"*And the men that held Jesus mocked him, and smote him.*"—*Luke, 22, 63.*

THE Jewish religious court had no power of itself to carry out the sentence of death which it had pronounced against Jesus. It was compelled to turn its victims over to the Roman government for the infliction of the penalty. Moreover, one of the strict laws which the Jews themselves had established was that their court should not pass a death sentence at night. Yet despite the illegality of His condemnation, the priests now gave over Jesus to their servants as a man about to die. Even the right to peace with which the approach of death invests the meanest of us, was denied to Him, our noblest.

Through the long balance of that dreadful night, the servants of the house, thinking perhaps to curry favor with their masters, insulted and abused Our Lord. They covered His face, as a sign that He was given over to death. They spat on Him and buffeted Him as He stood blindfold, and cried out in mockery, "Prophesy, who is it that smote thee?" It would seem that even the members of the dignified Sanhedrim themselves joined in the hideous sport, the brutal savagery of triumph over an enemy they once had feared. Is it any wonder that Christ had shrunk from such agony as this, not the pain of blows, but the bitter agony of seeing human nature revealed in this unspeakable barbarity?

X-11

nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.
27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.
28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.
29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Chapter 23

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.
2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.
3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?
4 And they that stood by, said, Revilest thou God's high priest?
5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.
6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.
7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.
8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.
9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.[1]
10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

[1]This last clause is omitted in the Revised Version and the verse closes, "and what if a spirit hath spoken to him, or an angel."

Peter Denies Christ

BY GRAF HARRACH, A RECENT GERMAN ARTIST.

✠

"Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew."—Matthew, 26, 74.

DURING that long night of Jesus' misery, the two disciples who had followed Him stayed also in the house of Caiaphas. John, who seems to have been a man of higher rank than the other Apostles, secured entrance to the room where the Master was tried; but Peter was compelled to stay without in the courtyard.

Here there came upon Peter the tragedy of his life. At the last supper the Master had answered Peter's eager assertion of devotedness by the warning that ere cock-crow in the morning Peter would thrice deny Him. Now the prophecy was fulfilled; for as Peter sat there alone in the courtyard surrounded by the Master's enemies, fear crept over him. The night was cold, a fire blazed in the yard; and as Peter crouched beside it, a maidservant saw his face and accused him of being a friend of the Galilean. He denied it gruffly. Another servant accused him; and again fright and bewilderment tempted the huddled figure into a denial. A third time a group came to him more formally; their suspicions had grown. "Thou art a Galilean," said they; "thy speech agreeth thereto." With vehement oaths Peter denied all knowledge of the Master. At that moment the cock crew, and the Master Himself was led by, and looked at Peter. That was all; but Peter knew at once how contemptible he was, how contemptible a thing is man, unless God strengthens him. "And Peter went out and wept bitterly."

X-12

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

Chapter 24

1 *Paul being accused by Tertullus the orator,* 10 *answereth for his life and doctrine.* 24 *He preacheth Christ to the governor and his wife.* 26 *The governor hopeth for a bribe, but in vain.* 27 *At last, going out of his office, he leaveth Paul in prison.*

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.[1]

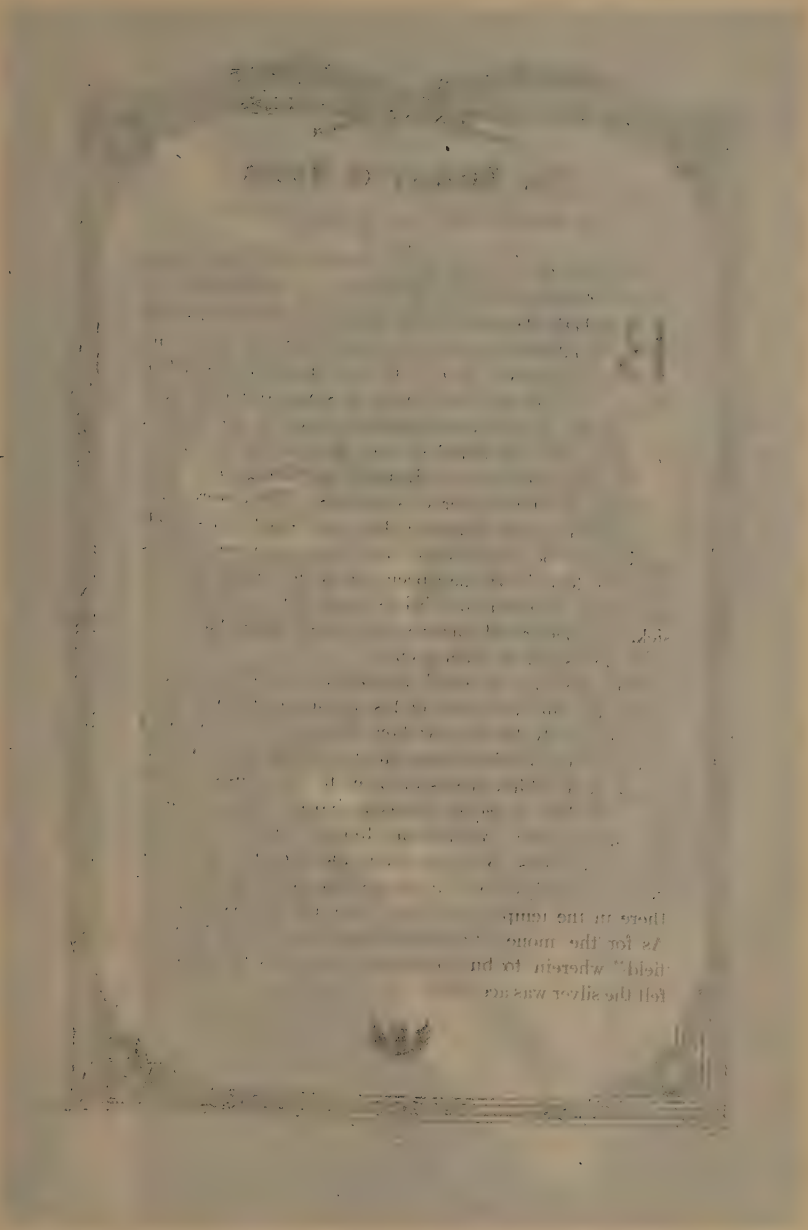
7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many

[1]The last clause of this sixth verse, all of the seventh and the opening of the eighth are omitted in the Revised Version.



The Despair of Judas

BY EDWARD ARMITAGE, R.A., DIED 1896.

✠

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."—Matthew, 27, 5.

BESIDE Peter and John there was another disciple about the house of Caiaphas through that long soul-shaking night. It was the horror-stricken Judas. He had his thirty pieces of silver, promptly paid him by the priests, who wanted only to be rid of him. But his guilty soul found no such pleasure in the money as he had anticipated. Instead, something held him hovering about the door of Caiaphas. What were they doing within to the Master he had once loved and served; for it must be remembered that Judas had not always been "a devil." He had been one of the twelve, he had gone forth preaching in Christ's name, he had healed the sick, had performed miracles; he himself must have cast forth devils out of other men.

When he knew at length that Jesus was condemned to death, the full awfulness of his position came over him. Perhaps dimly he foresaw how his name and his deed would be held in abhorrence through all the ages. Carrying back his thirty pieces of silver to the priests he told them he had betrayed innocent blood. They sneered at him in answer, "What is that to us? See thou to that." Ominous words, pointing again the accusing finger of eternity! Judas saw to it; he cast the money at their feet there in the temple, and went forth and hanged himself. As for the money, the priests bought with it a "potter's field" wherein to bury unknown strangers; for they too felt the silver was accursed.

X-13

years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.[1]

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or to come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

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[1]The word "way" as used in this and several other verses means "the Way," that is "the Faith" or teaching of the Christians.

Chapter 25

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cæsar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 225 Festus declareth he had done nothing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly *thither.*

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment-seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the counsel, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

Christ Brought Before Pilate

BY MICHAEL MUNKACSY, THE HUNGARIAN MASTER, DIED 1900.

✝

"And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it."—Mark, 15, 2.

SINCE that midnight condemnation of Jesus had been positively unlawful, it seems probable that immediately upon the dawn there was another gathering of the council of the Sanhedrim, by which Jesus was again questioned and to which He again openly announced Himself. The victim was then led before Pilate, the Roman governor of Jerusalem.

The haughty Romans had little sympathy with these excitable Jews over whom they ruled; and when at the very earliest hour of dawn Pilate was summoned forth by a clamorous crowd of priests, dragging a prisoner in their midst, he at first sought only to be rid of them. He bade them try their own prisoner. But they cried that they had already condemned the man to death, and since they could not under the law execute that sentence, therefore they were come to Pilate to have it done. The governor realized that this was a more serious matter than he had supposed. Gravely now he asked what heavy crime the culprit had committed to deserve death. The wily priests did not state their true cause of complaint; instead they accused Jesus of being a rebel against Rome, refusing the tribute, and claiming to be king of the Jews. To this confused babel of charges Jesus answered nothing, until Pilate, catching at one phrase in the torrent, asked the Master if he indeed claimed to be the Jewish king. Jesus answered that he was.

X-14

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.[1]

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

Chapter 26

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

[1] "Superstition" is changed to "religion" in the Revised Version.

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this

"Give Us Barabbas"

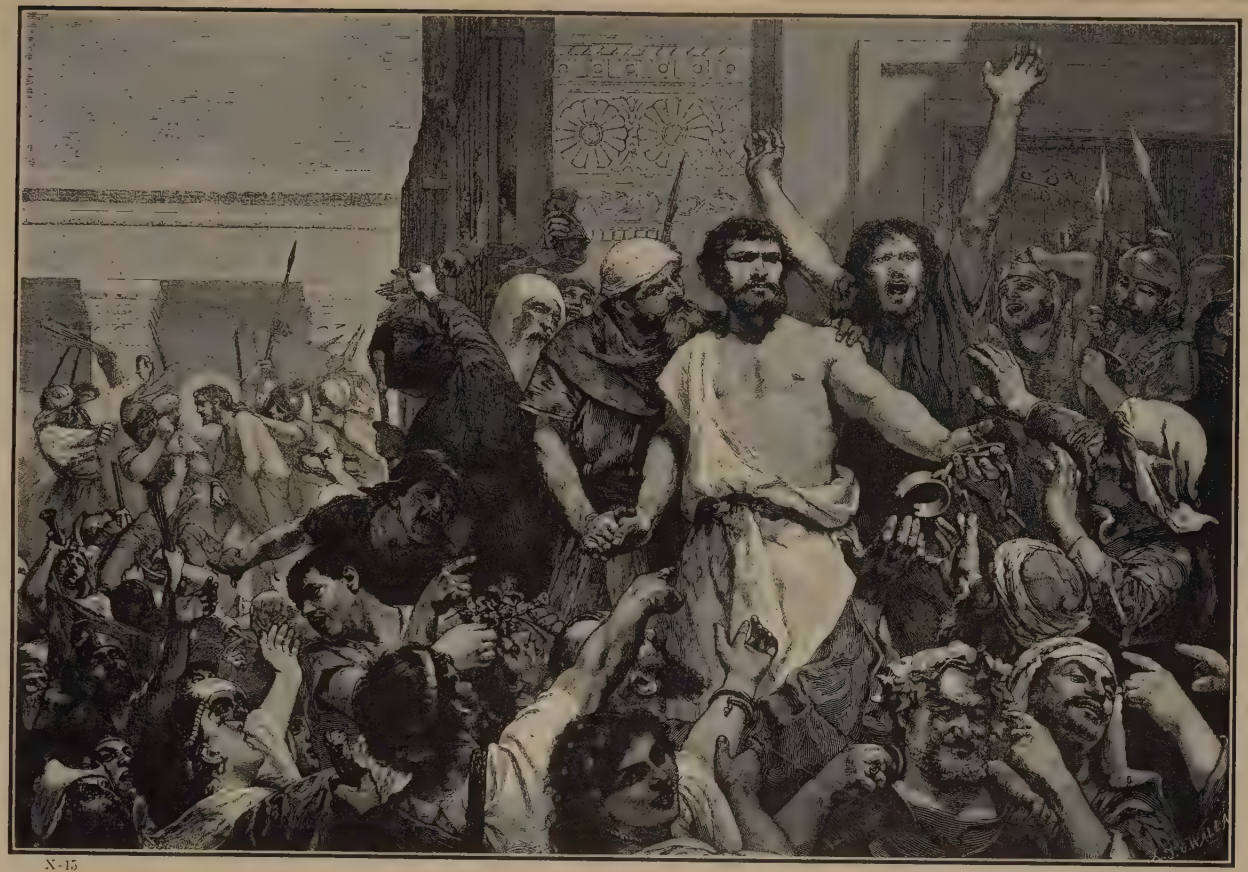
BY CHARLES LOUIS MULLER, A RECENT FRENCH ARTIST.

✣

"Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."—John, 18, 40.

WHEN Pilate heard Jesus claim a kingly rank, he may have supposed there was some deep political intrigue afoot. Also he must have seen that there was no information to be gathered from the prisoner amid this shouting mob of His accusers. So the governor had Jesus led into an inner room to which the Jews would not follow, lest by going into the unbeliever's house they became "unclean" for their religious holidays. On questioning the prisoner in private, Pilate soon learned that Jesus had no political aims against Rome. "My kingdom," said the Master, "is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate fell into musing. Jesus, he saw, meant honestly, was seeking to proclaim truth as He saw it. But "what is truth?" asked this Roman sceptic. Then, thinking again to end the matter, he came forth and assured the Jews that Rome had no wish to punish this man as a rebel against her. On the contrary, he would, he said, follow the annual custom of this feast and release a prisoner to them. Now Pilate knew that the Jews gloried in any man who dared rebel against Rome, so he thought, since they regarded Jesus as a rebel, they would ask for His release. But instead the priests headed an outcry for another prisoner, a robber, Barabbas.



X-15

day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.[1]

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

Chapter 27

1 *Paul shipping toward Rome,* 10 *foretelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are tossed to and fro with tempest,* 41 *and suffer shipwreck,* 22, 34, 44 *yet all come safe to land.*

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were

[1]The Revised Version reads, "With but little persuasion thou wouldest fain make me a Christian."

come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,[1]

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

[1] "The fast" day occurred toward the end of September, hence the Fall storms were threatening.

Herod Questions Jesus

BY E. LIMMER, FROM THE HORITZ PASSION PLAY IN 1897.

✠

"And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him."—Luke, 23, 8.

WHEN Pilate found this matter becoming at every turn more complicated, found the Jews refusing to ask the release of one whom they called an enemy of hated Rome, the shrewd governor became the more determined to have no part in the matter. Catching at the statement of some one that Jesus came from Galilee, Pilate declared that in that case He must be sent for judgment to Herod, who was the Roman subject-king of Galilee and who chanced to be in Jerusalem at the time.

Thus Christ was once more dragged through the city streets, and was brought before Herod, the same who had slain John the Forerunner. Herod seems to have been much pleased at this politeness on Pilate's part; we are told that the two "were made friends," "the same day." Moreover, Herod was interested in Jesus, having heard of Him as a worker of miracles. But when Jesus refused to perform magic deeds for the too curious monarch, the latter was annoyed. With his "men of war," he jeered at Jesus, and mocking the Saviour's kingly claim, "arrayed him in a gorgeous robe, and sent him again to Pilate."

X-16

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

Chapter 28

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

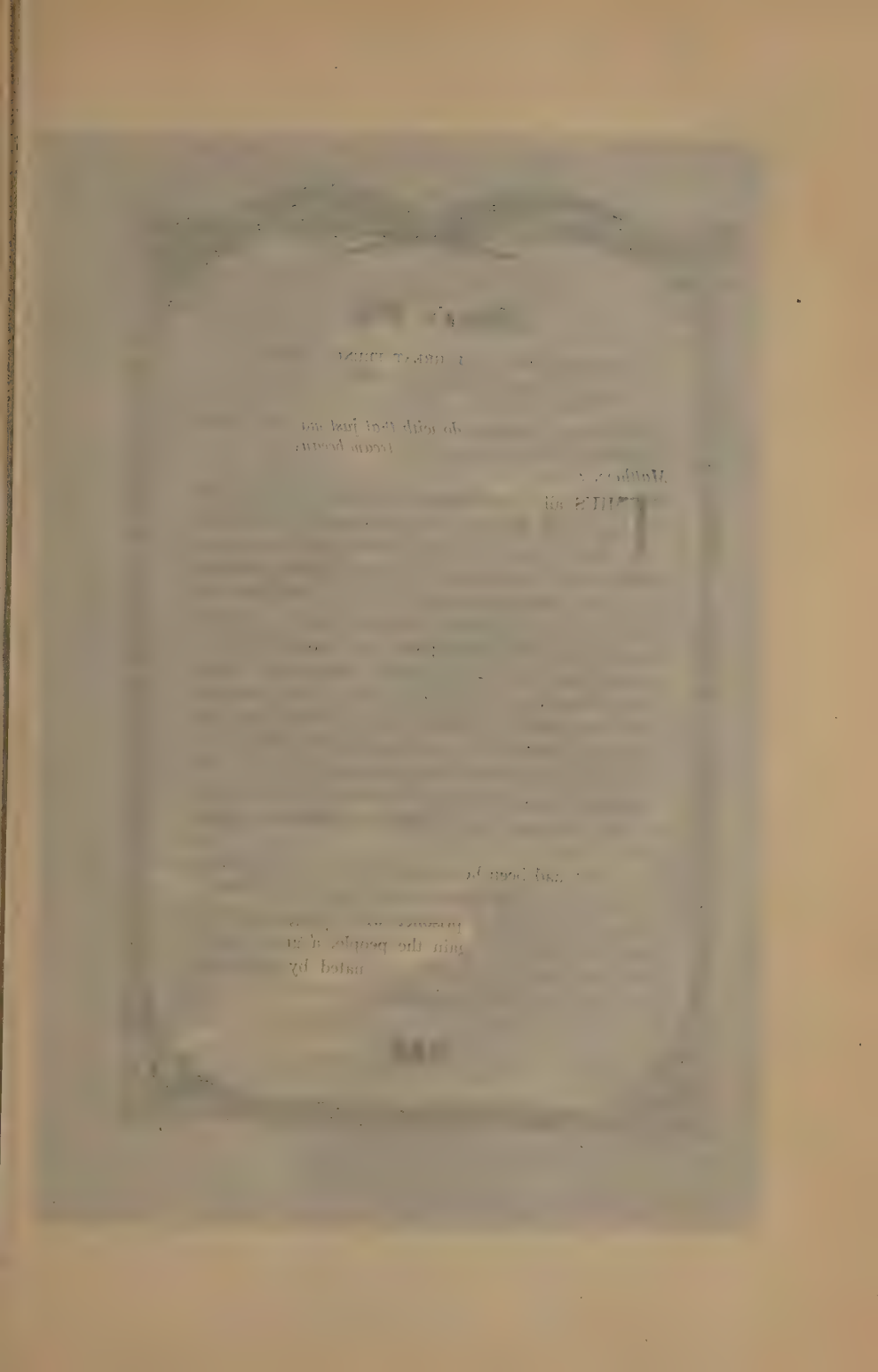
13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto



Pilate's Wife

BY GUSTAVE DORÉ, THE GREAT FRENCH ARTIST AND ILLUSTRATOR, DIED 1883.

✣

"Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."—Matthew, 27, 19.

THUS all of the Roman governor's evasions had come to naught. Jesus was again haled before him. The duty which devolved upon him as head of the Roman law in Jerusalem, he must perform himself, must sit in judgment upon this case. Once more he seems to have tried honestly to understand the puzzling charges against this pure spoken and majestic prisoner. A legal court was convened; Pilate seated himself upon "the judgment seat." Then to him in the courtroom came that sudden mysterious message from his wife, warning him that he should not punish "that just man." The wife declared that strange dreams had come to her concerning Jesus; she had a foreboding, true indeed, that all the future would go ill with those who united against Him.

If Pilate had been hesitant before, he was now doubly so. Again he urged upon the Jews that he would release Jesus as the political prisoner who was granted them once each year; but again the people, a great mass of them now, yet still led and dominated by the priests, demanded the release of Barabbas, instead.

X-17

them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,[1]

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.[2]

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

[1]Isaiah 6, 9 and 10; 44, 18. [2]This verse is omitted in the Revised Version.

THE EPISTLE OF PAUL THE APOSTLE TO THE

Romans

The "Epistles" are a collection of letters addressed to the earliest Christians by the first great teachers of the faith, some of the letters being of earlier date than even the Gospels themselves. The collection in somewhat its present form is known to have existed in the first Christian century, and the authorship of the more important Epistles is practically unquestioned. Most of them were the work of St. Paul, who despatched them to the various churches he had founded, or to others which he hoped to visit. "Romans" is not the earliest in date of these Epistles, but as far back as the fourth century it was placed first in the collection, presumably because of its importance. It was written by Paul before he himself visited Rome as described in Acts 27, the Roman church having been already established by another; tradition says by St. Peter. The chief theme of the Epistle is Paul's teaching, that righteousness is won by faith in Christ, not by adherence to the Jewish law.

Chapter 1

1 *Paul commendeth his calling to the Romans,* 9 *and his desire to come to them.* 16 *What his gospel is, and the righteousness which it sheweth.* 18 *God is angry with all manner of sin.* 21 *What were the sins of the Gentiles.*

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:[1]

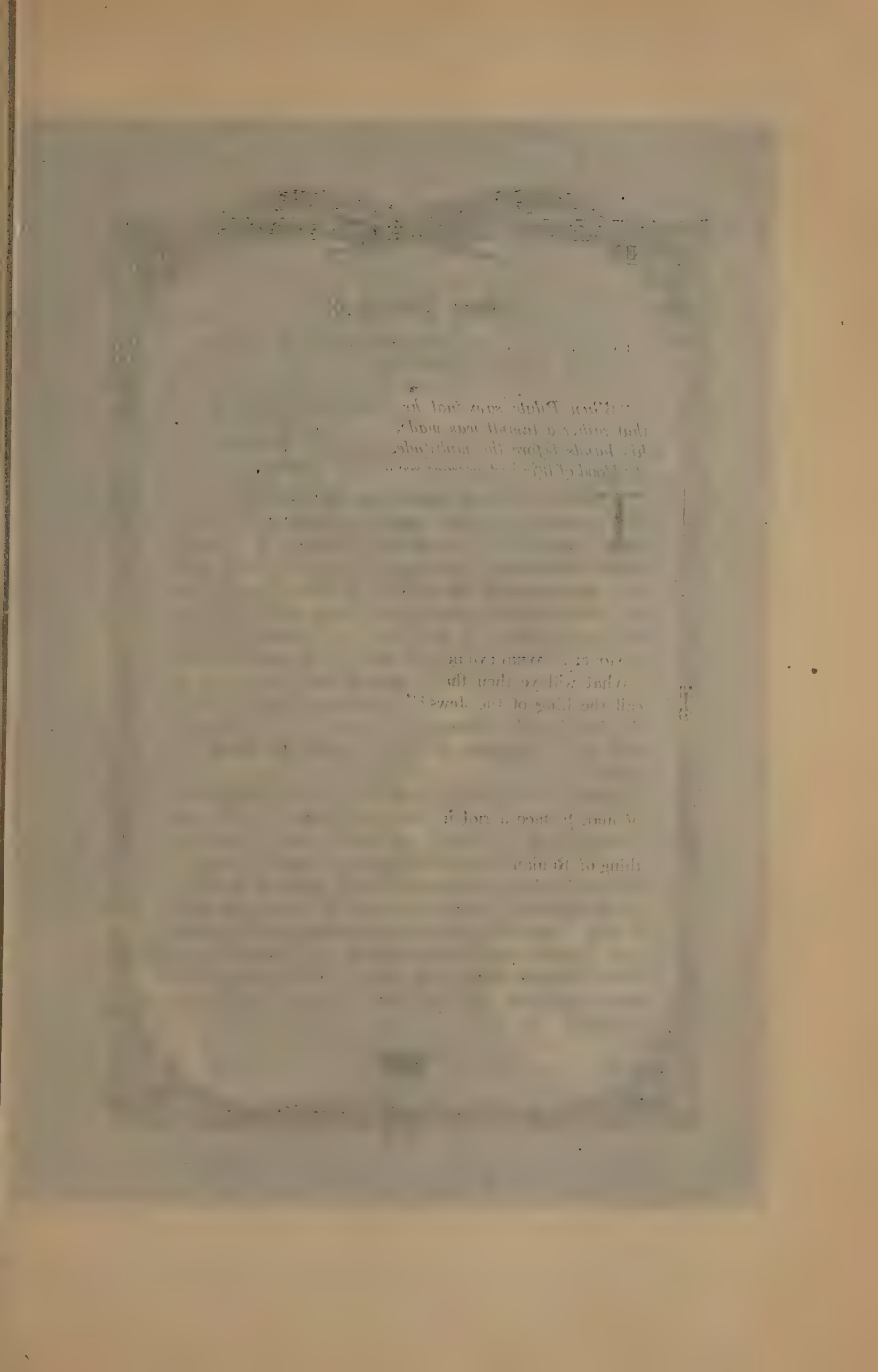
6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

[1]The last clause of this verse is, in the Revised Version, "unto obedience of faith among all the nations, for his name's sake."



"See Ye to It"

BY REMBRANDT, THE GREATEST OF DUTCH MASTERS, DIED 1669.

✠

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it."—Matthew, 27, 24.

THE clever Pilate must by this time have seen clearly that the charges against Jesus were not really political, as the priests affirmed. A stronger man than he would undoubtedly have stood by the prisoner and compelled His enemies to reveal the real cause why they sought His death. But Pilate was not strong; he sought always to temporize. He pleaded for the Saviour: "What evil hath he done?" He asked vaguely, "What will ye then that I shall do unto him whom ye call the king of the Jews?" In answer there arose for the first time the savage cry, "Crucify him!" The mob had grown impatient of delay, hungry for blood and torture.

Pilate shrank from before them. He was not the type of man to face a riot in the town for the sake of doing justice to one apparently unfriended man. Yet something of Roman stubbornness was in Pilate too. Sending for a basin of water he laved his hands before all the shouting spectators, as a sign that he washed himself free of the matter. They must take it upon themselves. For almost two thousand years their response has remained as a scourge against their entire race. "Then answered all the people, and said, His blood be on us, and on our children."

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10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
12 That is, that I may be comforted together with you by the mutual faith both of you and me.
13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.
14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.[1]
18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.
20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:
21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
22 Professing themselves to be wise, they became fools,
23 And changed the glory of the uncorruptible God into an image made like a corruptible man, and to birds, and four-footed beasts, and creeping things.
24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
27 And likewise also the men, leaving the natural use of the woman, burned in their lusts one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

[1]This verse in the American Revision reads, "For therein is revealed a righteousness of God from faith unto faith; as it is written. But the righteous shall live from faith."

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Chapter 2

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature

The Crown of Thorns

BY TITIAN, THE FOREMOST VENETIAN MASTER, DIED 1576.

✝

"And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe."—John, 19, 2.

IF IT was Jewish savagery that compelled Christ's execution, Roman callousness must share the blame for making that execution doubly horrible. Pilate, without energy to oppose the mob, still hoped to placate it. He conceived the idea of having the prisoner scourged and otherwise tortured, hoping that His suffering might thus satiate the vengeance of the Jews. The Romans were ever indifferent to the physical misery which they inflicted upon their subject races, and torture was one of their common legal methods of attempting to force testimony of the truth.

So Jesus Christ, the Lord of all the world, was now subjected by the leaders of that world to such bodily pain, such brutality and barbarity, as sickens and revolts the mind even to hear tell of. The Roman law had not passed upon His case; the Roman governor had declared Him guiltless; yet He was given over to the ignorant, savage Roman soldiers with the command to torture Him. He was scourged; a crown of long, sharp thorns was forced upon His head. He was struck, and spit upon, and mocked.

TITIANV

the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And are confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Chapter 3

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all without difference, by faith only: 31 and yet the law is not abolished.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar! as it is

written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.[1]

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory: why yet am I also judged as a sinner?

8 And not *rather,* (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;[2]

10 As it is written, There is none righteous, no, not one:[3]

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:[4]

14 Whose mouth *is* full of cursing and bitterness:[5]

15 Their feet *are* swift to shed blood:[6]

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.[7]

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say,* at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

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[1]Psalm 116, 11; 51, 4, etc. [2]Instead of "Are we better?" other translations are, "Are we in worse case?" or "Do we excuse ourselves?" [3]Psalm 14, 1–5. [4]Psalm 5, 9; 140, 3. [5]Psalm 10, 7. [6]Isaiah 59, 7–8. [7]Psalm 36, 1.

"Ecce Homo"

BY HENRY HOFMANN, THE MODERN GERMAN MASTER.
BORN 1824.

✝

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"—John, 19, 5.

STRANGE and mystic symbolism! The very soldiers set to abuse and agonize Our Lord hailed Him as king. Ignorant of the real nature of His claim, His rule over all humanity, the Romans knew only that He was accused of aiming to be king of the Jews; therefore the soldiers, when they were weary of torturing Jesus, left the cruel crown of thorns upon His head, threw a purple cloak, suggestive of royalty, about Him, and placed in His bound hands a reed held like a monarch's sceptre. Then laughing, and jibing, they bowed to Him as king; and Pilate, thinking that Jesus' patient, silent endurance of all this misery must touch the heart of the Jews, led Our Lord out before them, garbed thus as the King of Human Suffering. Pointing to Him the governor proclaimed, "Ecce homo!" "Behold the man!"

Instead of being placated, the Jewish priesthood were infuriated. They knew, though Pilate did not, that even thus had Jesus declared His kingship was to be. Therefore, more furiously than before, they cried out, "Crucify him, crucify him!"

X-20

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Chapter 4

1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.[1]

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

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[1]Psalm 32, 1f.

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

Chapter 5

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

The Final Pilgrimage

BY GEORG PAPPERITZ, THE GERMAN ARTIST, PAINTED 1883.

✣

"And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull."—Mark, 15, 22.

EVEN in the face of that last outcry, Pilate did not wholly yield to the Jewish priests. He was impressed, awed, by this conflict between such deep malignity on the one side, such patient endurance on the other. Again he questioned Jesus, but was told with gentle rebuke that all Rome's power was only such as God saw fit to give it. Again Pilate pleaded with the Jews, until their crafty leaders threatened to accuse him also, if he refused to punish this rebel against Rome.

Poor, easy-minded man of intellect rather than of force, Pilate yielded then. "Shall I crucify your king?" he asked the rabble. And the priests answered for them with false lip-loyalty, "We have no king but Cæsar." "Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away."

The aim of the priesthood was accomplished. The plot of Caiaphas was successful. One man was to die that many might be saved. It was not yet noon on Friday, "Good Friday" to be called forever after, when Jesus set forth at last upon his final earthly pilgrimage, from Pilate's house to the execution place, from the splendid Roman palace to Golgotha, the barren hill of death. A Roman guard surrounded Him; a hooting mob followed Him; upon His bruised and beaten shoulders He dragged the heavy cross on which He was to make the final Expiation.

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10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Chapter 6

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.
7 For he that is dead is freed from sin.
8 Now if we be dead with Christ, we believe that we shall also live with him:
9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.
14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
18 Being then made free from sin, ye became the servants of righteousness.
19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
20 For when ye were the servants of sin, ye were free from righteousness.
21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.
22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Chapter 7

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, and good, 16 as I acknowledge, who am grieved because I cannot keep it.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
2 For the woman which hath an husband is bound by the law to

Simon Carries the Cross

BY LOUIS FELDMAN, A CONTEMPORARY GERMAN ARTIST.

✠

"*They laid the cross, that he might bear it after Jesus.*"—*Luke, 23, 26.*

THE "Via Dolorosa," that tragic road of Jesus' final walk upon earth, has not with certainty been located; neither has the site of the execution hill, Golgotha. If, however, we accept the places pointed out by tradition, the march from Pilate's palace occupied about a third of a mile. Whatever its length, it was too long for the exhausted bodily strength of Jesus. He stumbled, He fell prostrate beneath the heavy burden of the cross.

Seeing Him wholly unable to bear it farther, the Roman commander seized upon a chance passerby, Simon of Cyrene, a Jew of Africa, led by his high destiny to Jerusalem to become a sharer in the suffering of Christ and a believer in Him afterward. The dragging of a criminal's cross was not only a cruelly heavy task, it was also considered a peculiarly disgraceful one. Yet Simon, despite his protest, was forced to carry Christ's burden. And thus, in saddest royal procession, passed the King of the World, the cross which was to be His throne of sorrow borne behind Him; for attendants two convicted thieves, who were also to be crucified, dragged their crosses after; and trailing yet behind streamed all the rabble of Jerusalem.

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her husband as long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But, sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:
23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
24 O wretched man that I am! who shall deliver me from the body of this death?
25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Chapter 8

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit:* 17 *and what of being God's child,* 19 *whose glorious deliverance all things long for,* 29 *was beforehand decreed from God.* 38 *What can sever us from his love?*

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.
6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.
7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.
8 So then they that are in the flesh cannot please God.
9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
10 And if Christ *be* in you, the body *is* dead, because of sin; but the Spirit *is* life because of righteousness.
11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
14 For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our spirit, that we are the children of God:

The Women Weep

BY ALOIS DELUG, A RECENT FRENCH ARTIST.

✠

"But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."—Luke, 23, 28.

SOMEWHERE along that awful road there were friends watching and waiting as Jesus passed. Most of those who followed Him seem to have mocked and cursed. With the fickleness of a mob, the common people of Jerusalem, who a day before had worshipped Jesus, were now enraged against Him. According to their view, He had failed them; for He had refused to assert His power, refused to establish a kingdom, had not even defended Himself against those who had captured and abused Him. Hence, forgetting all the kindnesses, all the mercies He had shown them, they were become His enemies.

Only a few devoted women followed Him with unfaltering love. Who they were the Bible does not say. Doubtless Mary, His mother, was among them, and Mary Magdalene. Tradition tells of one, Veronica, who wiped His bloody face with a cloth and received thereon the print of His tortured features. The Bible records only the divine pity which could still well up from His great heart at the sight of others' suffering. He bade the women wail not for Him but for themselves, for their race; for the mob, who revealing the depths of brutality to which man could sink, revealed at the same time the depths of degradation and self-punishment which must inevitably engulf them.

X-23

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.[1]

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Chapter 9

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came,* who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same pur-

[1] Psalm 44, 22.

"Father, Forgive"

BY GUSTAVE DORÉ, THE FRENCH ILLUSTRATOR.

✝

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke, 23, 34.

NOW came the final phase of earth's most awful tragedy. Over the physical torture of the crucifixion one shrinks from lingering. It was a form of execution not uncommon among the ancients, but reserved for the basest criminals or most hated foes. Those who were thus nailed up on a cross suffered sometimes for days before death released them from their agony. Some charitable women of Jerusalem had supplied a fund to purchase wine and opiates which were mercifully given to the victims of crucifixion to drink, and thus their senses were dulled. But when this drink was offered Jesus, He refused it. He had no will to pass away in drowsiness, but meant rather to face man's savagery at its fullest.

His garments were once more stripped from Him. His divine hands and feet were nailed upon the cross and then the huge instrument of torture was reared aloft and set upright in the earth, His bleeding body hanging pendant from its elevation. That one moment of sudden strain of the sharpest physical pain of all, that moment was taken by Jesus for His first utterance from the cross, that divinest of all recorded words of love, "Father, forgive them; for they know not what they do."

X-21

pose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.[1]

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:[2]

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.[3]

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.[4]

Chapter 10

5 The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

[1]Osee is the Greek form of Hosea. See Hosea, 2, 23 and 1, 10. [2]Isaiah 10, 22f. [3]Isaiah 1, 9. [4]Isaiah 28, 16.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.[1]

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)[2]

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.[3]

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.[4]

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things![5]

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?[6]

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.[7]

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.[8]

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.[9]

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.[10]

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[1]Leviticus 18, 5. [2]Deuteronomy 30, 11–14. [3]Isaiah 28, 16. [4]Joel 2, 32. [5]Isaiah 52, 7. [6]Isaiah 53, 1. [7]Psalm 19, 4. [8]Deuteronomy 32, 21. [9]Isaiah 65, 1. [10]Isaiah 65, 2.

The Mockery of the Mob

BY GIOVANNI SACCHETTO, A CONTEMPORARY ITALIAN. ARTIST.

✠

"And they that passed by railed at him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross."—Mark, 15, 29.

FOR at least three hours, from before noon until mid-afternoon, Jesus hung in suffering upon His cross, while the rabble passed beneath, and the Roman soldiers stood on guard. These latter stared in idleness; they gambled together for possession of His clothing. As for the priests, who also stood around watchful to prevent any possibility of rescue, they found new cause for rage. Above Jesus' head, as doubtless also above those of the thieves uplifted on either side of Him, there was posted a notice proclaiming the crime for which each was punished, and above the Christ, flaunting high for all men to see, Pilate had had written the dread inscription; "THIS IS JESUS THE KING OF THE JEWS."

The priests argued with the governor furiously, This man was not their "king;" he only claimed to be so. But Pilate, grown sullen and resentful and defiant, would only answer, "What I have written I have written." So the priests, lest the people note the strange persistence of this title given Jesus, turned it to mockery, and themselves cried out beneath the cross, jeering at His kingship, and encouraging the mob who likewise mocked Him, shouting that He should perform another miracle, should come down from His cross, and then they would believe.

X 25

Chapter 11

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them: 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,[1]

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.[2]

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.[3]

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:[4]

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

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[1]I Kings 19, 10. [2]I Kings 19, 18. [3]Isaiah 29, 10; Deuteronomy 29, 4. [4]Psalm 69, 22f.

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they bide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:[1]

27 For this *is* my covenant unto them, when I shall take away their sins.[2]

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counseller?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

[1]Isaiah 59, 20f. [2]Isaiah 27, 9.

The Penitent Thief

FROM THE SERIES BY GUSTAVE DORÉ.

✣

"And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke, 23, 43.

TO THE flood of jeers and insults, the tortured Jesus gave no heed, He had yet a work to do, a last lesson to teach. On either side of Him hung the two thieves, those strangely selected companions of His physical misery. One of them, frenzied perhaps by pain and the opiates he had drunk, joined with the mob in screaming taunts at Jesus. The other thief, his dull vision clearing in the face of death, rebuked his comrade, declaring that they two had well deserved the pangs they suffered; but Jesus had done no ill. Then, his own words of justice lifting him to higher vision, he prayed to Christ, "Lord, remember me when thou comest into thy kingdom."

Who can doubt the sudden impression that prayer must have made upon the hooting mob! Was there really a kingdom beyond all this shame and pain? Had the condemned impostor hanging there, He who had once healed their sicknesses, had He something yet to give? Had they all missed something? Christ's answer came clear and full, to echo through the ages, to assure us that time is nothing, the spirit everything, that no sin is too black to be forgiven, that a whole life of evil may be purged away by one moment of pure and earnest penitence and complete recognition of Our Lord. To the penitent thief He said, "To-day shalt thou be with me in paradise."

X-26

Chapter 12

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.[1]

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.[2]

21 Be not overcome of evil, but overcome evil with good.

[1]Deuteronomy 32, 35. The Revised Version reads, "Vengeance belongeth unto me; I will recompense, saith the Lord." [2]Proverbs 25, 21f.

Chapter 13

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power; do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.[1]

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

Chapter 14

3 Men may not contemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them; 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

[1] Exodus 20, 13ff. Deuteronomy 5, 17ff. Leviticus 19, 18; comp. Matthew 19, 9.

The Divine Mother Sheltered

AFTER THE PAINTING BY P. VAN DER OUDERAA.

✣

"And from that hour that disciple took her unto his own home."—John, 19, 27.

THE public mission of Christ to the world, His teachings to mankind, closed with the divine promise to the penitent thief. The remainder of His recorded utterances upon the cross were personal, dealing with the human life of Jesus, the man. Somewhere during those hours of agony, we know not when, His anguished eyes rested upon a little group of women, drawn close as they might beneath His feet. Among them was His earthly mother, she who had "treasured in her heart" all the promises of His birth, and who had tended His secluded childhood, who had followed Him through all His public mission while crowds worshipped and priests assailed Him. Now indeed had a "sword" pierced her heart, as had been foretold.

Jesus, thinking doubtless of all this, looked down on her and upon John, His best loved disciple, who stood by her. For Himself He had no thought; but to her, planning for her protection through coming years of poverty, He said, "Woman, behold thy son!" and to John He gave command, "Behold thy mother!" The care of her thenceforth became the labor of John's life.

X-27

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.[1]

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is condemned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

[1]Isaiah 45, 23.

Chapter 15

1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writings, 28 and promiseth to see them, 30 and requesteth their prayers.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.[1]

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.[2]

10 And again he said, Rejoice, ye Gentiles, with his people.[3]

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.[4]

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.[5]

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind because of the grace that is given to me of God.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

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[1]Psalm 59, 9. [2]Psalm 18, 49. [3]Deuteronomy 32, 43. [4]Psalm 117, 1. [5]Isaiah 11, 10.

BY THE REV. [illegible]

†

"And about the ninth hour Jesus cried with a loud voice [illegible] Eli, Eli, lama sabachthani? that is to say, My

[illegible] things as would [illegible] plished: the Scriptures of old, the prophetic [illegible] consummation of the Great Sacrifice, the actual human death of the divine Son, remained to be completed. For more than three hours Jesus had hung upon His cross, from before noon till mid-afternoon; but the last of those hours was not such as the first. Gradually, [illegible] preternatural darkness had closed round the earth. [illegible] the "light of the world" fading from it. Men [illegible] medied Him in the sunshine [illegible] blackness blotted out the day.

Every grasp of the sufferer must have been audible in [illegible] buried to the end. Some victims lived upon the cross for days; Jesus was dying in three hours. One awful cry [illegible] of anguish was [illegible] Him: "My God, My God, why hast thou forsaken me?" A cry of human bewilderment it was, if not of heartbreak rather than of physical suffering that Jesus died. Of grief for that world of men whom He had so loved, so tended, and who had so basely [illegible] He [illegible] divine struggle that single [illegible] of lonely [illegible] perchance only

"Forsaken"

BY JEAN BRUNET, A RECENT FRENCH ARTIST.

✠

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"—Matthew, 27, 46.

ALL things, as John tells us, were now accomplished; the Scriptures of old, the prophecies concerning Messiah, were all fulfilled. Only the consummation of the Great Sacrifice, the actual human death of the divine Son, remained to be completed. For more than three hours Jesus had hung upon His cross, from before noon till mid-afternoon; but the last of those hours was not such as the first. Gradually, imperceptibly perhaps, a darkness had closed round the earth. Was not the "light of the world" fading from it? Men who had mocked Him in the sunshine grew silent as this funereal blackness blotted out the day.

Every gasp of the sufferer must have been audible now in that strange hush. The tragedy was being mercifully hurried to an end. Some victims lived upon the cross for days; Jesus was dying in three hours. One awful cry of anguish was wrung from Him, "My God, My God, why hast thou forsaken me?" A cry of human heartbreak; for was it not of heartbreak rather than of physical suffering that Jesus died? Of grief for that world of men whom He had so loved, so tended, and who had so basely deserted Him? Of what divine struggle that single outcry was the ending we can not know; perchance only in that last moment were the doors of mercy closed, and the Father finally refused the prayer of Jesus that all men might be saved.

X-28

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.[1]

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company.*

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

Chapter 16

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she had been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles.

[1] Isaiah 52, 15.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household.*

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men.* I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.[1]

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea.

[1]This verse and also the closing sentence of the twenty-seventh are omitted in the Revised Version.

"It Is Finished"

AFTER THE PAINTING BY P. VAN DER OUDERAA.

✠

"And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him."
—Matthew, 27, 55.

THE end was at hand. Jesus asked for drink. It was given Him by a soldier, who raised to Him a sponge of vinegar upon a spear. Jesus prayed aloud, "Father, into thy hands I commend my spirit." Then His head sank upon His breast and murmuring, "It is finished." He expired.

There were many watching afar off, followers of Jesus from Galilee, men and women also, who saw the end, and saw also the terrors that accompanied it. An earthquake added horror to the darkness. The veil covering the Holy of Holies in the Temple was torn apart. Rocks were rent in twain; graves were thrown open; "and many bodies of the saints which slept arose," and entered Jerusalem, where men saw them pass. As for the crowd who had mocked at the crucifixion, they fled, both priests and rabble beating their breasts in fear and crying out for mercy.

One solemn testimony of the awful impressiveness of that hour has been recorded for us in the words of the Roman commander who had been in charge of the execution. He had watched everything calmly, indifferently perhaps at first. Rome's splendid discipline held him and his soldiers from flight when the rabble fled; but they also feared greatly at the darkness, and the centurion said solemnly, "Truly this was the Son of God."

X-29

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

Corinthians

This pastoral letter of Paul to the church which he had founded at Corinth in Greece was not apparently the first he had written to his flock there, but only the first which because of its length and importance was preserved and widely circulated through the Christian Church. It seems to have been written from Ephesus while Paul was teaching there, in the spring of the year 56, and thus belongs to about the same period as "Romans." Its theme is the controversies which had arisen among the Corinthians, and their tendency to lapse into their old Grecian ways of idle pleasure and philosophizing, by which some of them had even come to argue against the Resurrection. This doctrine Paul gloriously reasserts.

Chapter 1

After his salutation and thanksgiving, 10 *he exhorteth them to unity, and* 12 *reproveth their dissensions.* 18 *God destroyeth the wisdom of the wise,* 21 *by the foolishness of preaching, and* 26 *calleth not the wise, mighty, and noble, but* 27, 28 *the foolish, weak, and men of no account.*

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother.

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in everything ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.[1]

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.[2]

Chapter 2

He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 human wisdom: yet consisteth in the 4, 5 power of God: and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet no

[1]Isaiah 29, 14. The American Revision alters the last part, "And the discernment of the discernin will I bring to naught." [2]Jeremiah 9, 23f.

The Removal From the Cross

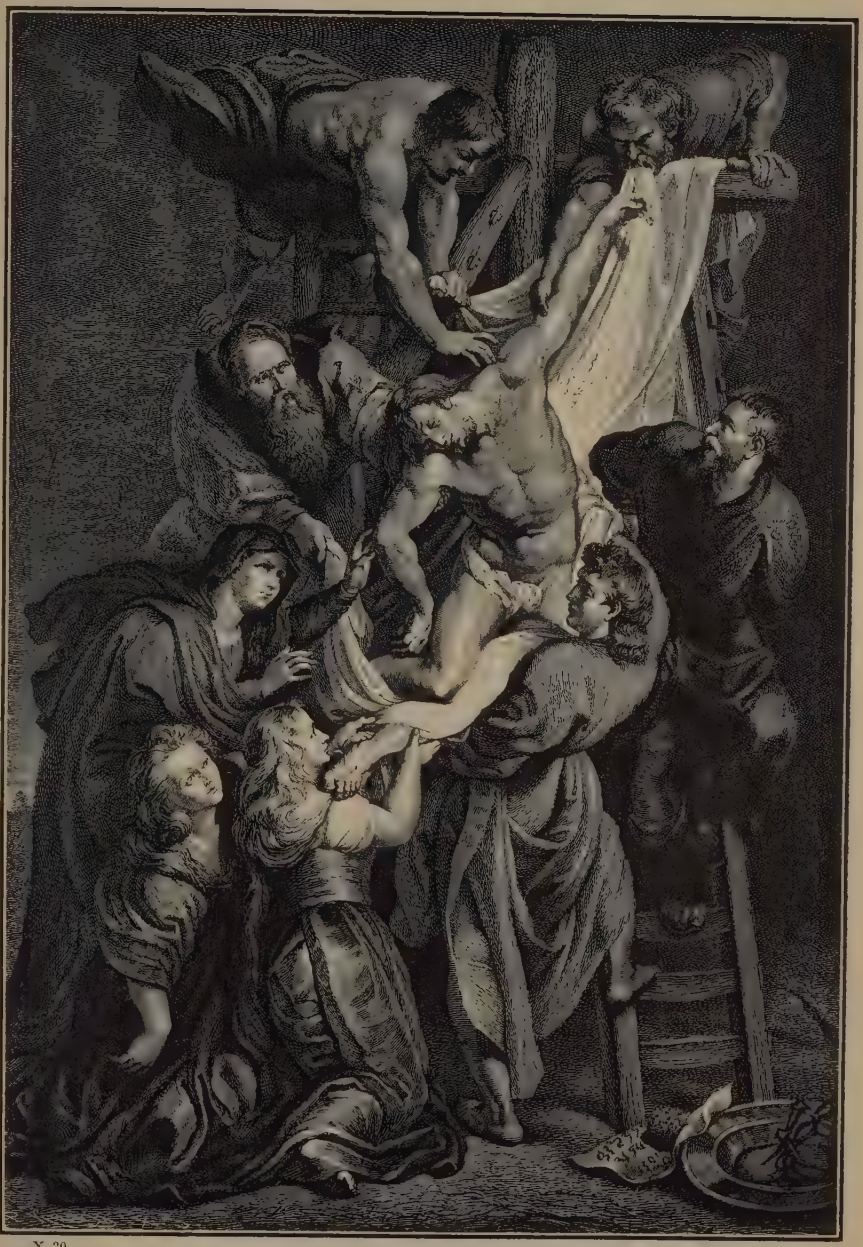
BY PETER PAUL RUBENS, THE FLEMISH MASTER, DIED 1640.

✝

"And he bought fine linen, and took him down, and wrapped him in the linen."—Mark, 15, 46.

JESUS was dead. Such friends as had not deserted Him desired that at least His body might have honorable burial. One of them, Joseph of Arimathæa, was a senator of the city, a man of wealth and importance. He had not dared announce openly his faith in Christ "for fear of the Jews." But now he went to Pilate and asked permission to remove the Master's body from the cross. Pilate, amazed to know that the sufferer was dead so soon, inquired of the sentries, and these, to make sure, pierced Jesus' side with a spear. Both blood and water flowed forth, a sure sign that the man was dead; so that John testifies very solemnly of this evidence, "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe."

Then Pilate granted the permission that the body should be taken down; and Joseph with the aid of friends lowered it from the cross. In this solemn task he was aided probably by some of the apostles, perhaps even by the mother of Jesus, and certainly by Nicodemus, for the Bible specially mentions the presence of Nicodemus, he who "at the first came to Jesus by night," afraid, as Joseph had been, to acknowledge the Master fully.



X-30

the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.[1]

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Chapter 3

2 Milk is fit for children. 3 Strife and division, arguments of a fleshy mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellow-workmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

[1]Isaiah 64, 4.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.[1]

20 And again, the Lord knoweth the thoughts of the wise, that they are vain.[2]

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ *is* God's.

Chapter 4

1 *In what account the ministers ought to be had.* 7 *We have nothing which we have not received.* 9 *The apostles spectacles to the world, angels, and men,* 13 *the filth and offscouring of the world:* 15 *yet our fathers in Christ,* 16 *whom we ought to follow.*

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.[3]

5 Therefore judge nothing before the time, until the Lord come,

[1]Job 5, 13. [2]Psalm 94, 11. [3]The Revised Version reads, "For I know nothing against myself," etc.

The Burial

The Burial

BY F. AUGUST VON KAULBACH, A RECENT GERMAN ARTIST.

✠

"And when Joseph had taken the body, he wrapped it in a clean linen cloth. And laid it in his own new tomb, which he had hewn out in the rock; and rolled a great stone to the door of the sepulchre, and departed."—Matthew, 27, 59.

"THEN took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." This was, indeed, the sepulchre of Joseph of Arimathæa himself, the senator who was supervising the burial. The tomb was, therefore, a substantial one, hewn out of the solid rock, with a huge slab ready for closing it.

Within this unused tomb was Jesus' body laid hastily and without religious rites; for this was intended only as a temporary grave. The morrow, Saturday, was the Jewish Sabbath and also the feast of the "Parasceve," so that work was forbidden and further handling of the body would have made the mourners all "unclean." Hence the body was not embalmed or otherwise marred by preservative operations, as was the custom. Thus even in Jesus' burial did the Jewish law and tradition intervene and bend their devious ways to His high purposes.

X-31

who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst not receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you.*

15 For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

Chapter 5

1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Chapter 6

1 *The Corinthians must not vex their brethren, in going to law with them:* 6 *especially under infidels.* 9 *The unrighteous shall not inherit the kingdom of God.* 15 *Our bodies are the members of Christ,* 19 *and temples of the Holy Ghost.* 16, 17 *They must not therefore be defiled.*

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

The Women Watch

BY A. FESZTI, A CONTEMPORARY GERMAN ARTIST.

✝

"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid."—Luke, 23, 55.

THUS men had done what they could; and the body of Jesus rested in the earth. Women alone remained by it to mourn. Just who these women were or how many of them, we do not know, only that there were those "which came with him from Galilee." Matthew tells us that two Marys were there, the Magdalene and another. Mark mentions Mary "of Joses." Perhaps the mother Mary was among them also in that night and day of grief.

During Friday night their vigil began. On Saturday it was interrupted. Even now that Jesus was dead the priests dared not leave Him in peace. They recalled what His disciples in their terror and agony seem to have forgotten, that Jesus had predicted His Resurrection. Therefore on Friday the chief priests went before Pilate, "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first."

The request was granted; and stern soldiers superseded the loving women as the guardians of Christ's resting place.

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9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.[1]
12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.
13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.
14 And God hath both raised up the Lord, and will also raise up us by his own power.
15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.
16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.[2]
17 But he that is joined unto the Lord is one spirit.
18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?
20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Chapter 7

2 He treateth of marriage, 4 shewing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.
2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.
3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.
4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
6 But I speak this by permission, *and* not of commandment.
7 For I would that all men were even as I myself. But every man

[1]For "are" throughout this verse the Revised Version reads "were." [2]Genesis 2, 24.

hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say,* that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin

The Resurrection of Christ

BY HANS MEMLING, THE EARLY FLEMISH MASTER, DIED 1495.

✠

"And, behold, there was a great earth-quake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."
—Matthew, 28, 2.

JESUS, the man, had died. Christ, the Messiah, could not die. The mortal had resumed His immortality; and the most glorious of all Christian teachings is that every mortal hath also, as Jesus had, an immortal soul. To impress this, to give us confidence beyond death, Jesus rose again from the dead. The thing was done in all men's sight. The priests had taken their precautions. The Roman guards assigned to them watched by His tomb through the day and through the night of that solemn Saturday. They had examined the tomb itself and officially sealed the huge stone that covered it. Every human test was there to prevent imposture.

Then suddenly, very early on Sunday morning, the earth quaked, as it had quaked before on the Friday afternoon. There was a great light, more glorious than the coming dawn. An angel, sweeping down from Heaven, rolled away the heavy stone from the sepulchre. The guards were stricken with a mighty awe and fell senseless. And Jesus issuing quietly as ever, stood once more among men, coming now as the triumphant Victor who had conquered death.

X-33

marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Chapter 8

1 *To abstain from meats offered to idols.* 8, 9 *We must not abuse our Christian liberty, to the offence of our brethren.* 11 *but must bridle our knowledge with charity.*

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.[1]

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered

[1]For "charity" the Revised Version substitutes "love."

in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Chapter 9

1 *He sheweth his liberty,* 7 *and that the minister ought to live by the gospel:* 15 *yet that himself hath of his own accord abstained,* 18 *to be either chargeable unto them,* 22 *or offensive unto any, in matters indifferent.* 24 *Our life is like unto a race.*

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?[1]

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt,

[1]Deuteronomy 25, 4.

"He Is Risen"

BY WILLIAM BOUGUEREAU, A FRENCH ARTIST, DIED 1905.

✝

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they had laid him."—Mark, 16, 6.

VERY early on that first Easter morning when all nature must have been rejoicing because the triumph was accomplished, because Life had conquered Death, some of those faithful women followers of Jesus came again to His tomb. Of His Resurrection they had as yet no knowledge, no instinct even, it would seem. They came to complete their sad work of Friday night, by embalming the body of Our Lord. What must have been their amazement when they found no guards! When they found the stone rolled back from the sepulchre's mouth! When, going inside, they found no body!

"And it came to pass, as they were perplexed thereabout, behold, two men stood by them in shining garments.

"And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

"Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

"And they remembered his words."

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this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.[1]

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway

[1] This last clause in the Revised Version reads, "I have a stewardship intrusted to me."

Chapter 10

1 The sacraments of the Jews 6 are types of ours. 7 and their punishments 11 examples for us. 14 We must fly from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.[1]

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything?

20 But *I say* that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

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[1] Exodus 32, 6.

The Disciples Search

BY EUGENE BURNAND, A RECENT FRENCH ARTIST.

✝

"So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre."—John, 20, 4.

AMONG the women who thus sought the sepulchre, there had apparently been Mary Magdalene. Or perhaps she went even earlier than the others and alone. In either case, she did not stay to enter the tomb with the others, did not hear with them the glorious new tidings. Instead she had fled back at once to the apostles with her first startled misunderstanding, and meeting Peter and John she told them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

At once the two apostles ran with all speed to the empty tomb, not yet in hope, but only in bewilderment, and fear of some new sorrow. Love brought John first to the tomb. But awe held him speechless at the entrance, gazing not at angels, but only at the abandoned grave clothes lying folded there. Then came Peter the impetuous, and rushed within the sepulchre, and saw the silence and the emptiness and the clothes laid carefully in various places.

What did it mean? Strange promises and prophecies by the Master, hardly understood at the time, forgotten in the agony of His crucifixion, came back to both men now. They departed "wondering" from that symbol which separated all the past from all the future, the Emptied Tomb.

X-35

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.
22 Do we provoke the Lord to jealousy? are we stronger than he?
23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
24 Let no man seek his own, but every man another's *wealth.*[1]
25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:
26 For the earth *is* the Lord's, and the fulness thereof.
27 If any of them that believe not bid you *to a* feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:
29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?
30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?
31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

Chapter 11

1 He reproveth them, because in holy assemblies 4 their men prayeth with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also *am* of Christ.
2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.
3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.
4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.
5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.
6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
8 For the man is not of the woman; but the woman of the man.

[1]For "wealth" the Revised Version substitutes "good."

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.[1]

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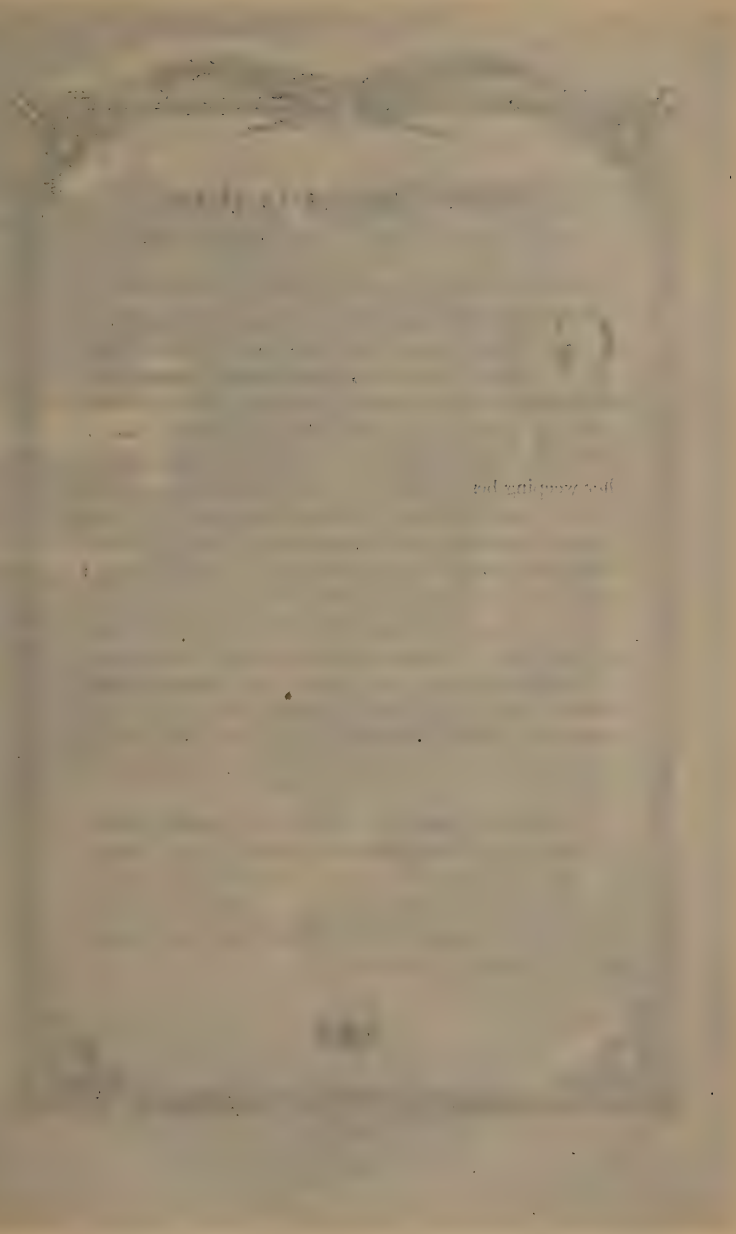
[1]This verse in the Revised Version is, "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."



Christ Appears to Mary

BY G. AUS DER OHE, A RECENT GERMAN ARTIST.

✝

"*Jesus saith unto her, Touch me not.*"—*John, 20, 17.*

GOD'S ways are not man's ways. Of all those believers upon whom was to be impressed the physical fact of Christ's resurrection, the one whom He selected as most fitted to behold Him first, to have her mourning first assuaged, was Mary Magdalene, "out of whom he had cast seven devils." The two apostles left her weeping beside the empty tomb. Then, as she looked within, suddenly it was no longer empty. Two angels sat there, and asked her why she wept "She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

X-36

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Chapter 12

1 Spiritual gifts 4 are divers, 7 yet all to profit withal. 8 And to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Chapter 13

1 *All gifts,* 2, 3 *how excellent soever, are nothing worth without charity.* 4 *The praises thereof, and* 13 *prelation before hope and faith.*

HOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.[1]

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

[1]The Greek word "charity" throughout this chapter, as elsewhere, means much more than "alms-giving." It is better translated as "love," with the Revised Version.

The Women Worship Christ

BY SIR EDWARD BURNE JONES, THE ENGLISH PRE-RAPHAELITE, DIED 1898.

✝

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail."—Matthew, 28, 9.

THE risen Christ must have appeared to several of His beloved on that first Easter day. St. Paul tells of His having been seen by a believer named Cephas, who is perhaps Peter. St. Luke mentions His appearance to "Simon." St. Matthew describes in full His meeting with the devout women who had seen the angelic vision at His tomb. He approached them on the road, saying, "All hail"; and they "held him by the feet, and worshipped him." Then He commissioned them with a message to the apostles that they should all meet Him in Galilee.

But all these were isolated instances of His appearance which failed to bring general conviction. The apostles dismissed the report of the women impatiently: "their words seemed to them as idle tales." As for the Roman guards, who had at least seen the descending angel before they fell senseless, they had hurried to the chief priests with their strange tale, and had been at once silenced with bribes. "Say ye," commanded the shaken and terrified priests, "His disciples came by night, and stole him away while we slept." Thus up to the evening of that Easter day there still remained a possibility that the glorious Resurrection might be concealed from the world at large, and doubted even by His followers. But plainer manifestations were to follow.

X-37

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

Chapter 14

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.[1]

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be

[1] The Revised Version leaves out the word "unknown" before "tongue" throughout this chapter.

unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.[1]

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

[1]Isaiah 28, 11f.

On the Road to Emmaus

BY JAMES SMITH, M.A., LL.D.

"And it came to pass, that, they communed together and reasoned, Jesus himself drew near, and went with them." Luke, 24, 15.

THE first full meeting with the risen Christ, and the foretaste given His disciples of that divine second period of teaching wherein He dwelt briefly among them, occurred in the Easter twilight "on the road to Emmaus." Two of His followers were walking thither-

[illegible]

[illegible]

[illegible]

On the Road to Emmaus

BY JAMES SANT, R.A., AN ENGLISH ARTIST, BORN 1820.

✠

"*And it came to pass that, while they communed together and reasoned, Jesus himself drew near, and went with them.*" —*Luke, 24, 15.*

THE first full meeting with the risen Christ, the first foretaste given His disciples of that divine second period of teaching wherein He dwelt briefly among them, occurred in the Easter twilight, "on the road to Emmaus." Two of His followers were walking thither, Cleopas and another, who is sometimes supposed to have been St. Luke, since he alone tells the tale. The two were talking of the mysterious reports that were spreading of the Resurrection, when suddenly Christ Himself came toward them on the road. "But their eyes were holden," so that they knew Him not, and supposed Him a wayfarer like themselves.

The stranger questioned them as to their sorrow; and in response they opened all their hearts to Him, telling of Jesus' wondrous works and teachings, of their hope that He should have saved Israel, and now of His shameful death and these whisperings of His return. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things and to enter into his glory?

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

X-35

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.[1]

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

Chapter 15

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God, I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

[1] Compare Genesis 3, 16.

13 But if there be no resurrection of the dead, then is Christ not risen
14 And if Christ be not risen, then *is* our preaching vain, and you
faith *is* also vain.
15 Yea, and we are found false witnesses of God; because we hav
testified of God that he raised up Christ: whom he raised not up, i
so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised:
17 And if Christ be not raised, your faith *is* vain; ye are yet i
your sins.
18 Then they also which are fallen asleep in Christ are perished
19 If in this life only we have hope in Christ, we are of all me
most miserable.
20 But now is Christ risen from the dead, *and* become the firs
fruits of them that slept.
21 For since by man *came* death, by man *came* also the resurrectio
of the dead.
22 For as in Adam all die, even so in Christ shall all be made aliv
23 But every man in his own order: Christ the firstfruits; afterwar
they that are Christ's at his coming.
24 Then *cometh* the end, when he shall have delivered up th
kingdom to God, even the Father; when he shall have put down a
rule and all authority and power.
25 For he must reign, till he hath put all enemies under his fe
26 The last enemy *that* shall be destroyed *is* death.[1]
27 For he hath put all things under his feet. But when he sai
all things are put under *him*, *it is* manifest that he is excepted, whi
did put all things under him.
28 And when all things shall be subdued unto him, then shall t
Son also himself be subject unto him that put all things under hi
that God may be all in all.
29 Else what shall they do which are baptized for the dead, if t
dead rise not at all? why are they then baptized for the dead?
30 And why stand we in jeopardy every hour?
31 I protest by your rejoicing which I have in Christ Jesus o
Lord, I die daily.
32 If after the manner of men I have fought with beasts at Ephes
what advantageth it me, if the dead rise not? let us eat and dri
for to-morrow we die.[2]
33 Be not deceived: evil communications corrupt good mann
34 Awake to righteousness, and sin not; for some have not
knowledge of God: I speak *this* to your shame.
35 But some *man* will say, How are the dead raised up? and w
what body do they come?
36 *Thou* fool, that which thou sowest is not quickened, except it

[1]Psalm 8, 6. [2]In this verse the Revised Version begins a new sentence, "If the dead are not
let us eat," etc.

The Supper at Emmaus

BY HENRY HOFMANN, THE MODERN GERMAN BIBLICAL MASTER

✠

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."—Luke, 24, 30.

AS THE two disciples heard the wondrous discourse of their chance companion, a great light of understanding broke upon them. They knew not that they were listening to Christ Himself, yet they felt the peace and purity that ever emanated from His presence. When they reached Emmaus, their destination, they besought the glorious Stranger to stop with them for the night. He consented, and the three seated themselves together for their evening meal.

Still the Stranger talked, till all that had been dark was clear, all that had been saddest was known to be most glorious. Then the teacher repeated the solemn sacramental act done by Jesus at that "last supper" before His execution. Taking a piece of bread, the Stranger blessed it, broke it, and gave a morsel to them each. "And their eyes were opened, and they knew him; and he vanished out of their sight."

Astounded, uplifted, filled with joy beyond expression, they hurried back to Jerusalem at once. "Did not our heart burn within us!" they cried; and they sought the despairing "eleven" apostles to share with them the wondrous truth.

X-39—Copyright, 1898, by Franz Hanfstaengl.

37 And that which thou sowest, thou sowest not that body that shall
e, but bare grain, it may chance of wheat, or of some other *grain:*
38 But God giveth it a body as it hath pleased him, and to every
eed his own body.
39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of
nen, another flesh of beasts, another of fishes, *and* another of birds.
40 *There are* also celestial bodies, and bodies terrestrial: but the
lory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
41 *There is* one glory of the sun, and another glory of the moon, and
nother glory of the stars: for *one* star differeth from *another* star in glory.
42 So also *is* the resurrection of the dead. It is sown in corrup-
ion; it is raised in incorruption:
43 It is sown in dishonour; it is raised in glory: it is sown in weak-
ess; it is raised in power:
44 It is sown a natural body; it is raised a spiritual body. There
s a natural body, and there is a spiritual body.
45 And so it is written, The first man Adam was made a living
oul; the last Adam *was made* a quickening spirit.[1]
46 Howbeit that *was* not first which is spiritual, but that which is
atural; and afterward that which is spiritual.
47 The first man *is* of the earth, earthy: the second man *is* the
Lord from heaven.
48 As *is* the earthy, such *are* they also that are earthy: and as *is*
he heavenly, such *are* they also that are heavenly.
49 And as we have borne the image of the earthy, we shall also
bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood cannot inherit
he kingdom of God; neither doth corruption inherit incorruption.
51 Behold, I shew you a mystery; We shall not all sleep, but we
hall all be changed,
52 In a moment, in the twinkling of an eye, at the last trump: for
he trumpet shall sound, and the dead shall be raised incorruptible,
nd we shall be changed.
53 For this corruptible must put on incorruption, and this mortal
must put on immortality.
54 So when this corruptible shall have put on incorruption, and
his mortal shall have put on immortality, then shall be brought to
pass the saying that is written, Death is swallowed up in victory.[2]
55 O death, where *is* thy sting? O grave, where *is* thy victory?[3]
56 The sting of death *is* sin; and the strength of sin *is* the law.
57 But thanks *be* to God, which giveth us the victory through our
Lord Jesus Christ.
58 Therefore, my beloved brethren, be ye stedfast, unmoveable,
lways abounding in the work of the Lord, forasmuch as ye know that
your labour is not in vain in the Lord.

[1]Genesis 2, 7. [2]Isaiah 25, 8. [3]Hosea 13, 14.

Chapter 16

1 He exhorteth them to relieve the want of the brethren at Jerusalem. 10 Commendeth Timothy, 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.[1]

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[1] The Aramaic "Maran-atha" means "Our Lord cometh," or, divided as in the Revised Version, *Maranatha*, "Our Lord, come!"

"Peace Be Unto You"

BY ERWIN KÜSTHARDT, A CONTEMPORARY GERMAN ARTIST.

✠

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."—Luke, 24, 36.

THE unhappy apostles, reduced from twelve by the desertion and suicide of Judas, were assembled all but one of them that Easter evening in a secluded room in Jerusalem. All the long day there had been tumult in the city, mysterious rumors, tales of ghosts drifting through the open streets, tales of Jesus appearing to this one and to that, charges that they themselves had stolen the Master's body. So they were hidden here behind closed doors "for fear of the Jews." Then even as they were listening to that last most marvellous report of the two joyous messengers from Emmaus, suddenly, without opening of doors or previous warning, "came Jesus and stood in the midst," with that gentle welcome which was an eternal promise, "Peace be unto you!"

They could not believe at first: "But they were terrified and affrighted, and supposed that they had seen a spirit." Christ tenderly reassured them, bidding them touch His hands and feet, "For a spirit hath not flesh and bones, as ye see me have." Also He ate food, as Luke minutely recounts, "a piece of a broiled fish and of an honeycomb." Then he blessed them and gave them power over sin, "Receive ye the Holy Ghost."

X-40—By Permission of Richard Bong, Berlin.

23 The grace of our Lord Jesus Christ *be* with you.
24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Archaicus, and Timotheus.[1]

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

Corinthians

This Epistle was sent to the Corinthians a year or so later than the preceding one. The first chapters are devoted to valuable spiritual advice. Toward the close, Paul learning that some have belittled his importance and position in the Church, asserts the greatness of his labors and the divinity of his mission from Christ.

Chapter 1

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions,* 8 *so particularly in his late danger in Asia.* 12 *And calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel,* 15 *he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the

[1] This subscription is omitted in the Revised Version.

grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose, according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

Chapter 2

1 Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, that I would not come again to you in heaviness.

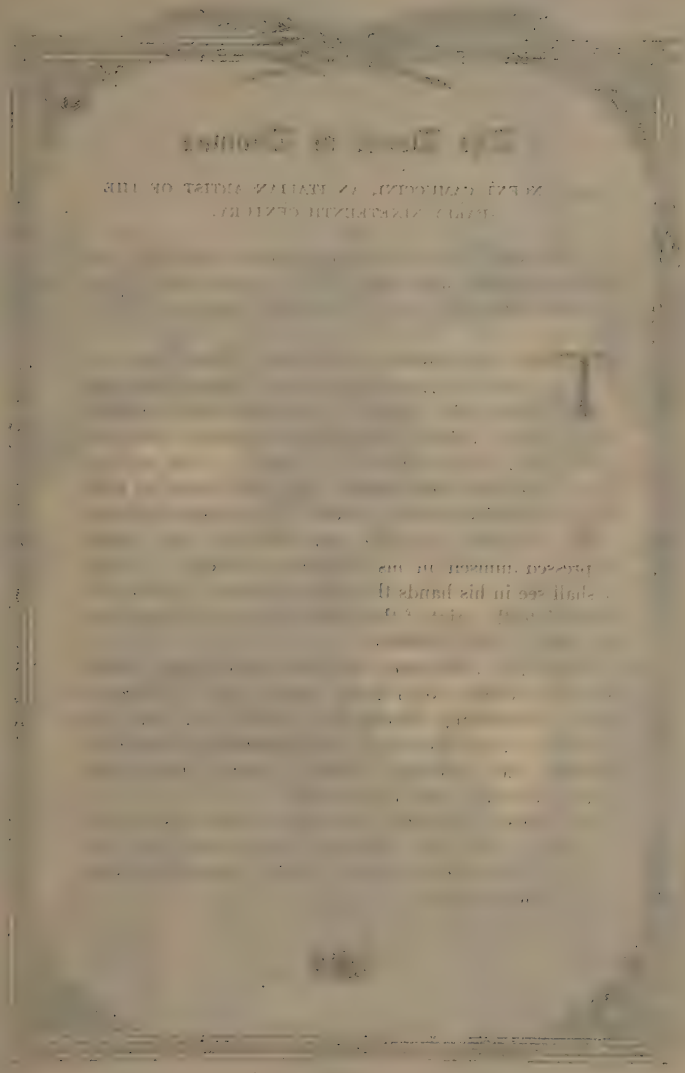
2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I sought to rejoice: having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.



The Doubt of Thomas

BY VINCENT CAMUCCINI, AN ITALIAN ARTIST OF THE EARLY NINETEENTH CENTURY.

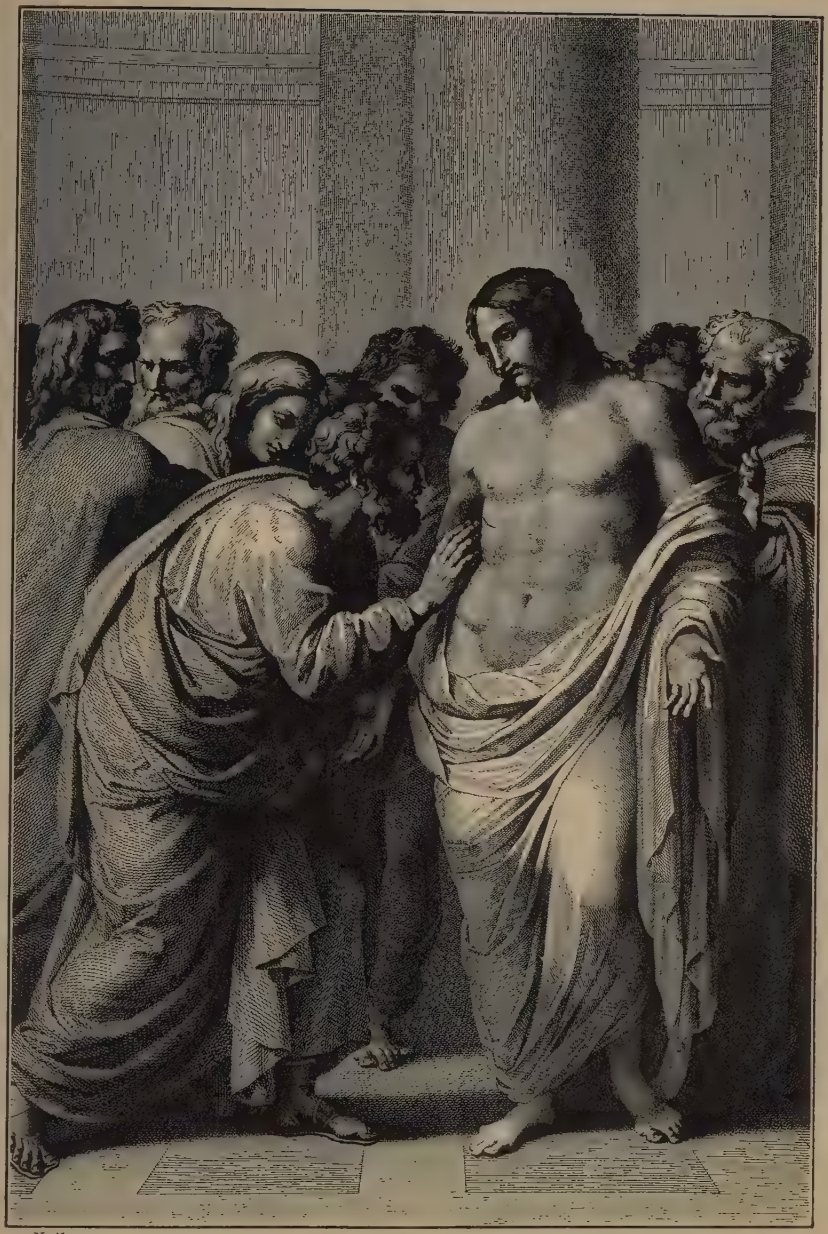
✠

"*Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*"—*John, 20, 7.*

THE one apostle who had been absent from the circle that Easter night was Thomas (Didymus) or the twin. When his comrades told Thomas of the wondrous visitation, for Christ had stayed with them but briefly, Thomas refused to believe. This was not that he doubted their honesty; but it was easier to think them all deceived than to believe that man had conquered death, had risen in the body from the grave. So Thomas expressed himself in his celebrated challenge, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Eight days later, when the eleven were again gathered as before within closed doors, Christ again appeared to them. Addressing Thomas in particular, He bade the doubter to make the tests he had prescribed, "and be not faithless, but believing." Thomas obeyed, then falling prostrate cried, "My Lord and My God."

Jesus then rebuked him very gently, with a message and a promise for the ages: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."



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7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Chapter 3

1 Lest their false teachers should charge him with vainglory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon, entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the Spirit be rather glorious?
9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.
10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.
12 Seeing then that we have such hope, we use great plainness of speech:
13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.
15 But even unto this day, when Moses is read, the vail is upon their heart.
16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.
17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.
18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

Chapter 4

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;
2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
3 But if our gospel be hid, it is hid to them that are lost:
4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.[1]
7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

[1] Genesis 1, 3.

At Galilee

BY JULIUS SCHNORR, LEADER OF THE RECENT NAZARINE SCHOOL, DIED 1872.

✝

"But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus."—John, 21, 4.

PERHAPS during that first week of the Resurrection there were other appearances of Christ which have gone unrecorded; but through them all there had run one command. The excitement and distraction of Jerusalem were unfitted for that quiet teaching and explanation which the risen Master had still to give; therefore He bade the apostles return to Galilee and there expect Him. They obeyed; they resumed in Galilee the ordinary occupations by which they had once earned their bread. Then one night when Peter and Thomas, and James and John, and some others had been fishing in vain, they returned in the morning toward the shore, outworn and disappointed. And there stood Jesus on the strand!

At first they did not know Him; but, even as He had done in the first early days, He bade them cast their nets again. A miraculous draft followed; and John cried to Peter, "It is the Lord." Peter cast himself into the water, too eager to await the slower movement of the boat, and reached the shore. The others followed with the load of fish. A fire was burning on the strand with fish and bread; and Jesus said to them, "Come and eat."

It was as though the old simple, happy days were come again.

9 Persecuted, but not forsaken; cast down, but not destroyed;
10 Always bearing about in the body the dying of the Lord Jesus, that the light also of Jesus might be made manifest in our body.
11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
12 So then death worketh in us, but life in you.
13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;[1]
14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.
15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.
17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

Chapter 5

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
3 If so be that being clothed we shall not be found naked.
4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.
5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.
6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
7 (For we walk by faith, not by sight:)
8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.
9 Wherefore we labour, that, whether present or absent, we may be accepted of him.
10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

[1] Psalm 116, 10.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Chapter 6

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)[1]

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

[1] Isaiah 49, 8.

"Feed My Sheep"

BY RAPHAEL. AFTER THE ORIGINAL IN THE VATICAN.

✠

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."—John, 21, 15.

AFTER that, Jesus remained among His disciples for upwards of a month in Galilee, though it is not clear whether He was continuously among them teaching, or whether He appeared only at intervals. On that first day of His reappearance by the shore of the lake, He gave His last celebrated commission to Peter. Having asked if Peter loved Him above all men, and being assured that he did, Jesus commanded him, "Feed my lambs."

A second time Jesus asked the question, "Lovest thou me?" And Peter, having a second time asserted his devotion, was commanded as before, but in slightly differing words that might perhaps be most closely translated, "Be shepherd to my sheep." A third time the question was repeated; and Peter, grieved at what seemed a doubt, protested vehemently his love, and received a third time the command, "Feed my sheep."

Then Jesus prophesied of Peter's future: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." This is usually interpreted as foretelling his martyrdom.

X-43

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.[1]

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,[2]

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.[3]

Chapter 7

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though

[1]Leviticus 26, 12; Ezekiel 37, 27. [2]Isaiah 52, 11. [3]Hosea 1, 10; Isaiah 43, 6.

I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

Chapter 8

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians; 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

The Tarrying of John

BY CHARLES LE BRUN, THE FRENCH ARTIST, DIED 1696.

✣

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."—John, 21, 22.

FOR John, the best beloved, there was also a message and a prophecy on that happy day. The final command to Peter had been, "Follow me." And Peter, knowing how dearly John had been beloved, wondering perhaps that John had not been commissioned rather than he as the chief feeder of God's sheep, Peter asked Jesus, "And what shall this man do?"

The answer was mystic, vague, meaning much or meaning nothing understandable. "If I will that he tarry till I come, what is that to thee? follow thou me."

John, who seems indeed to have outlived all the other contemporaries of Christ, is himself eager to explain that this was no assertion of his preservation as a deathless human witness. "Then went this saying abroad among the brethren, that this disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?"

Other testimony seems also to be added to that of John upon this point, closing his gospel as though with a verse added by his friends: "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true."

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9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.[1]

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches:[2]

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind.

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

Chapter 9

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand.* 6 *And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed,* 10 *which shall return a great increase to them,* 13 *and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

[1]Exodus, 16, 18. [2]It is impossible to determine who this brother was.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we, (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.[1]

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

Chapter 10

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and without taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

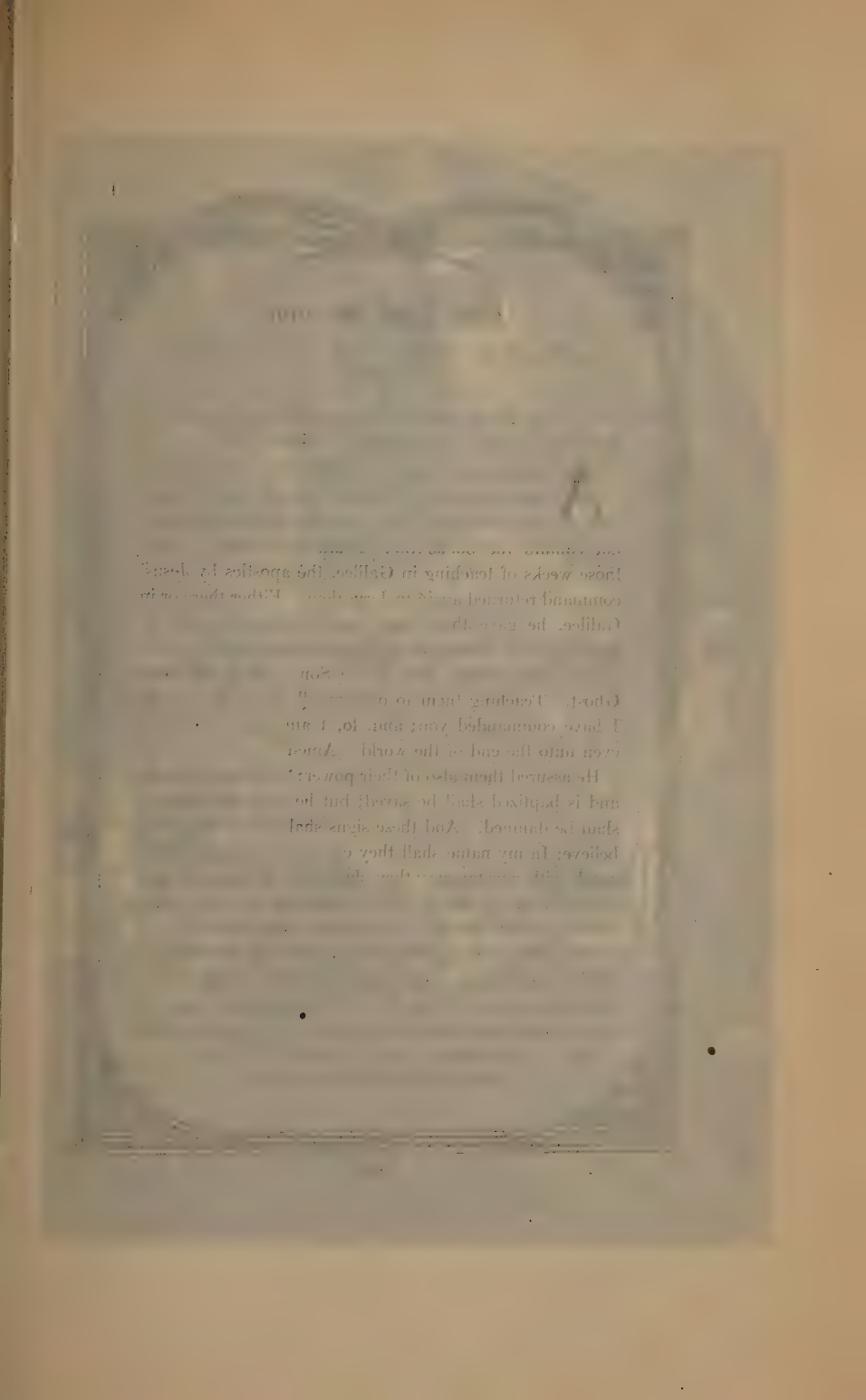
2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth

[1] Psalm, 112, 9.



The Last Sermon

BY EDWARD VON GEBHARDT. IN THE NATIONAL GALLERY, BERLIN.

✠

"*And he said unto them, Go ye into all the world, and preach the gospel to every creature.*"—*Mark, 16, 15.*

"AND there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." After those weeks of teaching in Galilee, the apostles by Jesus' command returned again to Jerusalem. Either there or in Galilee, he gave them their final commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

He assured them also of their power: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Then leading the apostles out from Jerusalem to Bethany, Christ blessed them, promising that the Holy Ghost should come upon them, "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Those were His last words of farewell.

X-45

itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;[1]

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.[2]

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

Chapter 11

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 shewing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kinds of sufferings for his ministry, far superior.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin in Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

[1] "Imaginations" might also be translated "reasonings." [2] Jeremiah, 9, 24.

The Ascension

BY GEBHARD FUGEL, A CONTEMPORARY GERMAN ARTIST.

✝

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke, 24, 51.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."—Mark, 16, 19.

BETHANY stands beside the Mount of Olives, overlooking Jerusalem. It was on this mount that Jesus Christ as man was last seen of men. This was the scene of His ascension to the Father. Having led the apostles thither in His final discourse, and having blessed them in all solemnity, "he was taken up; and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

That was the closing manifestation, the last promise. Slowly and solemnly the apostles returned "unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey."

Jesus was seen no more of men. The life of God on earth was ended.

X-46

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me;

33 And through a window in a basket was I let down by the wall, and escaped his hands.

Chapter 12

For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and publick disorders there.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will

I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

Chapter 13

1 He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth

The Tongues of Fire

BY MARTIN SCHAFFNER, A GERMAN ARTIST OF THE SIXTEENTH CENTURY.

✠

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."—Acts, 2, 3.

THE first human duty which presented itself to the apostles in that divine isolation wherein they were left by Christ's departure, was the selection of a successor to Judas, the restoration of their number to the original twelve. After much consideration, they chose from among the many devoted disciples of the Master, Matthias, selecting him finally by lot.

Then they awaited in quiet the visitation He had promised them, the coming of the Holy Spirit. This came upon the feast of Pentecost, nine weeks after Easter. While the twelve were seated in a secluded room, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Tongues of fire shot down upon each one of them. They became inspired by the "Holy Ghost" not only with wisdom and courage to go forth and preach but also with that strange "gift of tongues" whereby each man who listened to them understood as though they spoke in his own language. Believers born in many different lands were there around them; and these believers recognized at once the miracle that sounded in the apostles' speech.

X-47

by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil: not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.[1]

THE EPISTLE OF PAUL THE APOSTLE TO THE

Galatians

Paul's Epistle to the Galatians is generally regarded, in spite of its subscription as having been written long before the great missionary visited Rome. Probably, with the exception of "Thessalonians," it is the very earliest of the Epistles. It is more vehement in tone than the others and protests absolutely against the Judaising of the Christian church, insisting that "Faith" is the only essential doctrine. Paul asserts his own authority in opposition to that of the other apostles, representing himself, for a moment at least, as standing in direct antagonism to Peter.

Chapter 1

He wondereth that they have so soon left him and the gospel, 8 *and accurseth those that preach any other gospel than he did.* 11 *He learned the gospel not of men, but of God:* 14 *and sheweth what he was before his calling,* 17 *and what he did presently after it.*

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

[1]This subscription is omitted in the Revised Version.

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.[1]

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterward I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had heard only, That he which persecuted us in time past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

Chapter 2

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcise 11 and that he resisted Peter, and told him the reason, 14 why he and other, being Jews, do believe in Christ to justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately

[1]The Greek gives the name of "Cephas" here, not "Peter"; so Revised Version. Cephas is another name for Peter, as see Gal., 2, 9.

Peter's First Preaching

BY MARTIN HEEMSKERK, AN EARLY FLEMISH ARTIST, DIED 1574.

✠

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words."—Acts, 2, 14.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts, 2, 36.

PETER seized immediately the occasion of the "gift of tongues." Multitudes gathered from the city as the rumor of it spread; and to all these multitudes the apostles spake. Men cried that they were drunken, because of the strange effect, but Peter, stepping forward before all, preached his first great sermon.

Appealing to the "gift" as proof of what he said, he told the story of Jesus, of the Messianic prophecy and its fulfillment in the death and resurrection of this Son of God. So convincingly did he speak, so completely did he weld together and explain the old Scriptural mysteries by the New Scripture, that almost the entire audience were convinced. And when they thought how they had slain their Lord, they cried to the disciples in terror, "Men and brethren, what shall we do?"

Peter told them they had only to be baptized and accept the faith; Christ would forgive them everything. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

X-48

to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but

Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Chapter 3

1 *He asketh what moved them to leave the faith, and hang upon the law?* 6 *They that believe are justified,* 9 *and blessed with Abraham.* 10 *And this he sheweth by many reasons.*

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.[1]

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying,* In thee shall all nations be blessed.[2]

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.[3]

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.[4]

12 And the law is not of faith: but, The man that doeth them shall live in them.[5]

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.[7]

[1]Gen., 15, 6. [2]Gen., 12, 3. [3]Deuteronomy, 27, 26. [4]Habakkuk, 2, 4. [5]Leviticus 18, 5. [6]Deuteronomy 21, 23. [7]Genesis, 13, 15; 17, 8.

The Lame Man Healed

BY RAPHAEL. AFTER THE ORIGINAL IN THE VATICAN.

✢

"And he took him by the right hand, and lifted him up: and immediately his feet and ancle-bones received strength." —*Acts, 3, 7.*

ONE result of the entrance of the Holy Spirit into the apostles was that they had become possessed of at least some portion of the divine power of Jesus to assuage bodily ills. The first recorded instance of their using this power occurred shortly after Peter's first great sermon. He and John were going together into the gorgeous Temple, entering by the gate known as "the Beautiful." Here they encountered a man lame from birth, who asked them for alms. "Silver and gold," said Peter, "have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Instantly the man was cured; and leaping up he ran beside Peter and John into the Temple, proclaiming what they had done. A crowd gathered, and Peter seized the opportunity to preach his second great sermon, telling the source of his divine power and the story of Christ. He was interrupted by soldiers sent by the chief priests, who seized him and his companion and carried them before the religious council. But Peter's words had reached their mark before he could be stopped. Some five thousand men were converted to the Faith.

X-49

17 And this I say, *that* the covenant, that was confirmed before
f God in Christ, the law, which was four hundred and thirty years
fter, cannot disannul, that it should make the promise of none effect.
18 For if the inheritance *be* of the law, *it is* no more of promise:
ut God gave *it* to Abraham by promise.
19 Wherefore then *serveth* the law? It was added because of
ransgressions, till the seed should come to whom the promise was
nade; *and it was* ordained by angels in the hand of a mediator.
20 Now a mediator is not *a mediator* of one, but God is one.
21 *Is* the law then against the promises of God? God forbid:
or if there had been a law given which could have given life, verily
ighteousness should have been by the law.
22 But the scripture hath concluded all under sin, that the promise
by faith of Jesus Christ might be given to them that believe.
23 But before faith came, we were kept under the law, shut up
nto the faith which should afterwards be revealed.
24 Wherefore the law was our schoolmaster *to bring us* unto Christ,
hat we might be justified by faith.
25 But after that faith is come, we are no longer under a school-
naster.
26 For ye are all the children of God by faith in Christ Jesus.
27 For as many of you as have been baptized into Christ have put
on Christ.
28 There is neither Jew nor Greek, there is neither bond nor free,
here is neither male nor female: for ye are all one in Christ Jesus.
29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs
ccording to the promise.

Chapter 4

We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the freewoman.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
2 But is under tutors and governors until the time appointed
of the father.
3 Even so we, when we were children, were in bondage under the
elements of the world:
4 But when the fulness of the time was come, God sent forth his
Son, made of a woman, made under the law,
5 To redeem them that were under the law, that we might receive
the adoption of sons.
6 And because ye are sons, God hath sent forth the Spirit of his
Son into your hearts, crying, Abba, Father.[1]
7 Wherefore thou art no more a servant, but a son; and if a son,
then an heir of God through Christ.

[1]Abba means "father."

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness he spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.[1]

18 But *it is* good to be zealously affected always in *a* good *thing,* and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.[2]

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.[3]

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.[4]

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.[5]

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[1]The Revised Version reads, "They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them." [2]Genesis, 16, 15. [3]Genesis, 21, 2. [4]Isaiah, 54, 1. [5]Genesis, 21, 10, 12.

The Sin of Ananias

BY RAPHAEL. FROM THE ORIGINAL IN THE VATICAN.

✠

"And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things."—Acts, 5, 5.

WHEN Peter and John were brought before the council of the high-priest Caiaphas, they avowed fearlessly that they had healed the lame man by the power of Jesus. Caiaphas was puzzled and frightened; he thought he had settled that affair, yet here was another and wholly undeniable miracle sprung from it. He feared to punish the apostles openly; but seeing they were "unlearned and ignorant" he hoped to frighten them. Therefore he let them go free, after sternly forbidding them to preach further "in the name of Jesus."

This priestly opposition came too late to be effective. Already there were several thousand "of the Faith" in Jerusalem, and the Church increased rapidly both in numbers and power. Its members all lived a sort of communal life, sharing their property and earnings in common. One of the disciples, Barnabas, "having land, sold it, and brought the money, and laid it at the apostles' feet." This example was followed by others, until one half convert, Ananias, wishing to win the honor of such a sacrifice without all the expense, sold "a possession" and brought Peter part of the price, saying it was all he had been paid. Peter reproved him sternly, pointing out that Ananias might have kept all had he so wished, but that now he had lied to God. As the reproof ended Ananias fell back dead.

X-50

31 So then, brethren, we are not children of the bondwoman, but of the free.

Chapter 5

1 He moveth them to stand in their liberty, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.[1]

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of

[1] Leviticus, 19, 18.

the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.[1]

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

Chapter 6

1 *He moveth them to deal mildly with a brother that hath slipped,* 2 *and to bear one another's burden:* 6 *to be liberal to their teachers,* 9 *and not weary of well doing.* 12 *He sheweth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the cross of Christ.*

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him tha teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a ma soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption but he that soweth to the Spirit shall of the Spirit reap life everlasting

9 And let us not be weary in well doing: for in due season we sha reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *me* especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mi own hand.

12 As many as desire to make a fair shew in the flesh, they co strain you to be circumcised: only lest they should suffer persecutio for the cross of Christ.

13 For neither they themselves who are circumcised keep the la but desire to have you circumcised, that they may glory in your flesh

14 But God forbid that I should glory, save in the cross of our Lo Jesus Christ, by whom the world is crucified unto me, and I un the world.

15 For in Christ Jesus neither circumcision availeth any thin nor uncircumcision, but a new creature.

[1]The Revised Version changes "affections" to "passions."

Sapphira's Punishment

BY NICOLAS POUSSIN, THE FRENCH MASTER, DIED 1665.

✣

"Then fell she straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying her forth, buried her by her husband."—Acts, 5, 10.

THE punishment of Ananias was intended to impress upon the more wily of the Jews that this new religion was not like the old, a matter of ceremonial, dealing with priests who could be bribed or tricked, but was guided by a spirit within the heart, demanded a pure high purpose, and was watched over by an all-seeing God. The death of Ananias alone might have been insufficient to impress this. But the lesson was to be made doubly clear. Ananias had a wife, Sapphira, who had lent herself to be a partner in his trickery. Three hours after her husband's death she, unaware of the tragedy, came before the Apostles. Peter questioned her sternly as to the price for which she and her husband had sold their land. In response she reasserted Ananias' falsehood. "Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."

Straightway she also fell dead. "And great fear came upon all the church, and upon as many as heard these things."

X-51

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶Unto the Galatians written from Rome.[1]

THE EPISTLE OF PAUL THE APOSTLE TO THE

Ephesians

This Epistle, though probably composed by St. Paul, is not so indisputably his as are the four preceding ones. It is generally accepted as having been written by Paul during his imprisonment either in Palestine or Rome. Possibly also instead of being addressed exclusively to the Ephesians, it was a sort of general letter to all the churches in Asia which Paul had established.

Chapter 1

1 *After the salutation,* 3 *and thanksgiving for the Ephesians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true and proper foundation of man's salvation.* 13 *And because the height of this mystery cannot easily be attained unto,* 16 *he prayeth that they may come* 18 *to the full knowledge and* 20 *possession thereof in Christ.*

PAUL, an apostle of Jesus Christ by the will of God to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved,

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

[1]This subscription is omitted in the Revised Version.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

Chapter 2

1 By comparing what we were by 3 nature, with what we are 5 by grace: 10 he declareth, that we are made fo good works: and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time pas but as 19 citizens with the saints, and the family of God.

AND you *hath he quickened*, who were dead in trespasses and sins

2 Wherein in time past ye walked according to the cours of this world, according to the prince of the power of th air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past i the lusts of our flesh, fulfilling the desires of the flesh and of the mind and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith h loved us,

5 Even when we were dead in sins, hath quickened us togethe with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together i heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches o his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of you selves: *it is* the gift of God:

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."—Acts, v. 19.

continued to be performed by the Apostles "multitudes" were turned to the new Faith, not only in Jerusalem but in all the surrounding cou[ntry] crowds followed after Peter as once they had fol[lowed]

would make them whole.

The chief priests, astonished and afraid beca[use]

of the Apostles, now seized upon the entire twelve and cast them into prison. Another miracle followed; for the twelve were that same night liberated by an angel. When the morning the jailers came to drag them before the council of the priests, their cells were empty; and the twelve were found in the Temple once more preaching

before the co[uncil]
threatenings
declaring that they

The Apostles Freed by Heaven

BY MARTIN HEEMSKIRCK, AN EARLY FLEMISH ARTIST, DIED 1574.

✠

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."—Acts, 5, 19.

SO MANY miracles, especially of healing the sick, continued to be performed by the Apostles that "multitudes" were turned to the new Faith, not only in Jerusalem but in all the surrounding country. Crowds followed after Peter as once they had followed after Jesus. The sick were laid in the pathway of the new teacher in confidence that even his passing shadow would make them whole.

The chief priests, astonished and afraid because even their express command had not checked the preaching of the Apostles, now seized upon the entire twelve and cast them into prison. Another miracle followed; for the twelve were that same night liberated by an angel. When in the morning the jailers came to drag them before the council of the priests, their cells were empty; and the twelve were found in the Temple, once more preaching to the people.

At command of the soldiers the Apostles went readily before the council. But when they were again and with threatenings forbidden to say aught of Jesus, they refused, declaring that they must "obey God rather than men."

X-52

9 Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*
15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;
16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
17 And came and preached peace to you which were afar off, and to them that were nigh.
18 For through him we both have access by one Spirit unto the Father.
19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;
20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;*
21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
22 In whom ye also are builded together for an habitation of God through the Spirit.

Chapter 3

The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation; 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:
3 How that by revelation he made known unto me the mystery; as I wrote afore in few words,
4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
6 That the Gentiles should be fellowheirs and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of t
grace of God given unto me by the effectual working of his pow
8 Unto me, who am less than the least of all saints, is this gra
given, that I should preach among the Gentiles the unsearchab
riches of Christ;
9 And to make all *men* see what *is* the fellowship of the myste
which from the beginning of the world hath been hid in God, w
created all things by Jesus Christ:[1]
10 To the intent that now unto the principalities and powers
heavenly *places* might be known by the church the manifold wisdo
of God,
11 According to the eternal purpose which he purposed in Chr
Jesus our Lord:
12 In whom we have boldness and access with confidence by t
faith of him.
13 Wherefore I desire that ye faint not at my tribulations for yo
which is your glory.
14 For this cause I bow my knees unto the Father of our Lo
Jesus Christ,
15 Of whom the whole family in heaven and earth is named,
16 That he would grant you, according to the riches of his glo
to be strengthened with might by his Spirit in the inner man;
17 That Christ may dwell in your hearts by faith; that ye, bei
rooted and grounded in love,
18 May be able to comprehend with all saints what *is* the bread
and length, and depth, and height;
19 And to know the love of Christ, which passeth knowledge, t
ye might be filled with all the fulness of God.
20 Now unto him that is able to do exceeding abundantly ab
all that we ask or think, according to the power that worketh in
21 Unto him *be* glory in the church by Christ Jesus through
all ages, world without end. Amen.

Chapter 4

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put the new man, 25 to cast off lying, and 29 corrupt communication.

I THEREFORE, the prisoner of the Lord, beseech you
ye walk worthy of the vocation wherewith ye are calle
2 With all lowliness and meekness, with longsuffer
forbearing one another in love;
3 Endeavouring to keep the unity of the Spirit in the bond of pe
4 *There is* one body, and one Spirit, even as ye are called in
hope of your calling;
5 One Lord, one faith, one baptism,

[1] "By Jesus Christ" is omitted in the Revised Version.

Gamaliel's Counsel

FROM A RECENT ENGLISH BIBLICAL WORK.

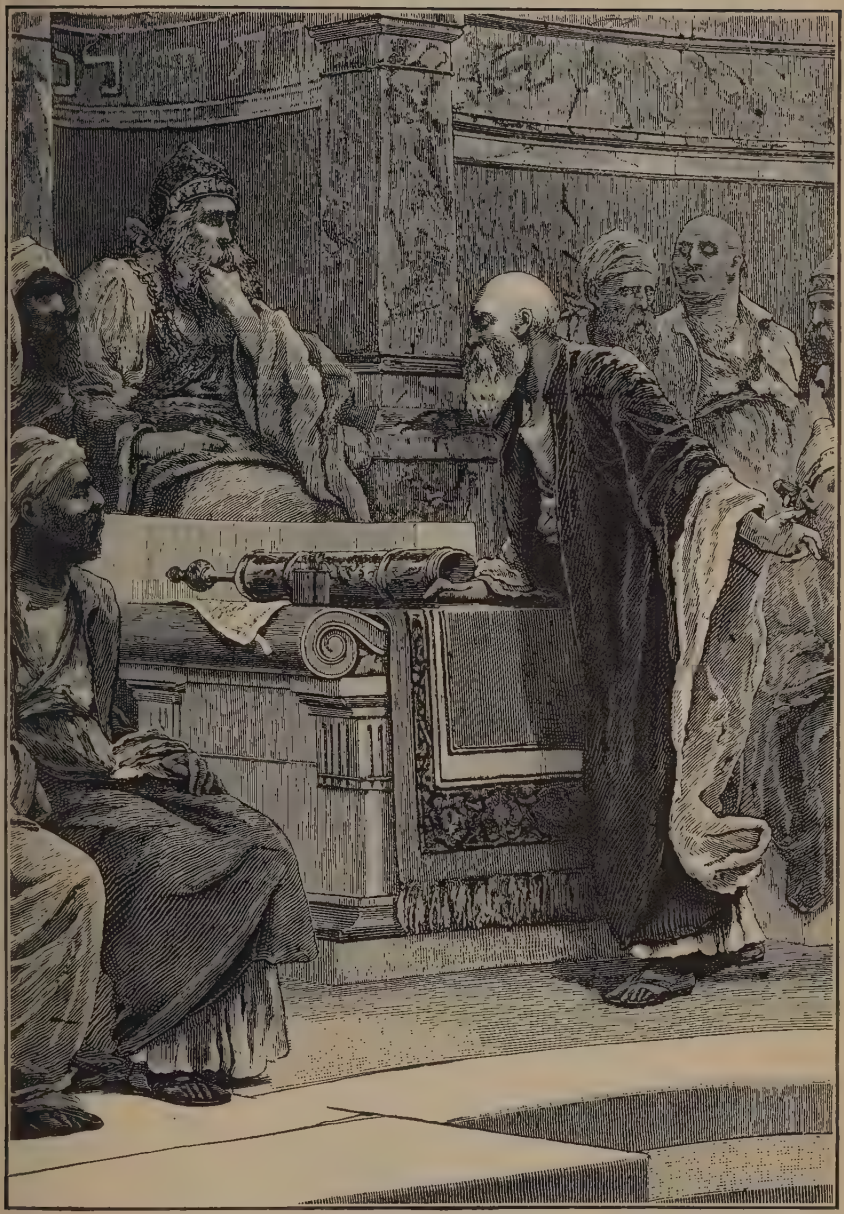
✠

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people."—Acts, 5, 34.

THE chief priests saw clearly what would result from the spread of this Faith in Jesus. They declared that the preaching of the Apostles was meant to "bring this man's blood upon us." Some urged that all the preachers be slain. But one good and learned doctor of the law, Gamaliel, argued against it, saying that of themselves these ignorant men could do nothing, whereas if their preaching came of God, "Ye cannot overthrow it; lest haply ye be found even to fight against God."

Swayed by Gamaliel's solemn warning, the priests set the Apostles free, after again commanding them to cease preaching. Moreover, the twelve were all severely whipped, as disturbers of the peace who incited rioting. This beating was the first public assault upon the Faith, the beginning of the fulfillment of Christ's warning to His followers of all they were to suffer at the hands of men. The punishment was accepted by the Apostles in the high spirit which roused all the later martyrs. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Of Gamaliel's later career, tradition tells us that he was the teacher of Paul before the latter's conversion, that he out of pity buried on his own land the body of Stephen, the first martyr, and that ultimately he became a Christian.



6 One God and Father of all, who *is* above all, and through all,
nd in you all.
7 But unto every one of us is given grace according to the measure
f the gift of Christ.
8 Wherefore he saith, When he ascended up on high, he led cap-
vity captive, and gave gifts unto men.[1]
9 (Now that he ascended, what is it but that he also descended
rst into the lower parts of the earth?
10 He that descended is the same also that ascended up far above
ll heavens, that he might fill all things.)
11 And he gave some, apostles; and some, prophets; and some,
vangelists; and some, pastors and teachers;
12 For the perfecting of the saints, for the work of the ministry,
or the edifying of the body of Christ:
13 Till we all come in the unity of the faith, and of the knowledge
f the Son of God, unto a perfect man, unto the measure of the stature
f the fulness of Christ:
14 That we *henceforth* be no more children, tossed to and fro, and
arried about with every wind of doctrine, by the sleight of men,
nd cunning craftiness, whereby they lie in wait to deceive;
15 But speaking the truth in love, may grow up into him in all things,
vhich is the head, *even* Christ:
16 From whom the whole body fitly joined together and compacted
by that which every joint supplieth, according to the effectual work-
ng in the measure of every part, maketh increase of the body unto
he edifying of itself in love.
17 This I say therefore, and testify in the Lord, that ye henceforth
valk not as other Gentiles walk, in the vanity of their mind,
18 Having the understanding darkened, being alienated from the
ife of God through the ignorance that is in them, because of the blind-
ness of their heart:
19 Who being past feeling have given themselves over unto lascivi-
ousness, to work all uncleanness with greediness.
20 But ye have not so learned Christ;
21 If so be that ye have heard him, and have been taught by him,
as the truth is in Jesus:
22 That ye put off concerning the former conversation the old
man, which is corrupt according to the deceitful lusts;
23 And be renewed in the spirit of your mind;
24 And that ye put on the new man, which after God is created
in righteousness and true holiness.
25 Wherefore putting away lying, speak every man truth with his
neighbour: for we are members one of another.
26 Be ye angry, and sin not: let not the sun go down upon your wrath:
27 Neither give place to the devil.

[1]Psalm, 68, 18

28 Let him that stole steal no more: but rather let him labour working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Chapter 5

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no adulterer, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.[1]

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

[1] We do not know whence this quotation is taken.

Stephen Before the Council

BY JOANES VICENTE OF SPAIN. FROM THE PRADO MUSEUM IN MADRID.

✠

"And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel."—Acts, 6, 15.

SO NUMEROUS became the congregation of the believers, that the simple organization of the first days was no longer practicable. It must be remembered that these early followers of Christ took no heed to the goods of this life, but shared everything in common. At first the Apostles even distributed the daily food from a common stock. But some began to be overlooked amid the crowd, and to complain. The twelve declared, "It is not reason that we should leave the word of God, and serve tables." Therefore seven "deacons" were chosen to supervise mundane affairs.

First of these deacons was Stephen, "a man full of faith and of the Holy Ghost." Not only did he attend to the governance of the believers, he also preached and performed miracles, even as the Apostles. He entered also into debate with the Jews, especially with a sect called the "Libertines." These, unable to match him in argument, brought false witnesses against him, and accused him of seeking to overturn the teachings of Moses; whereas in fact the new Faith was built up on that of Moses and accepted it. Stephen, being summoned before the council of the chief priests, asserted this and proved it in a wonderful speech. All men, even his accusers themselves, sat spellbound as they listened to his words.

X-54

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.[1]

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Chapter 6

1 *The duty of children towards their parents,* 5 *of servants towards their masters.* 10 *Our life is a warfare,* 12 *not only against flesh and blood, but also spiritual enemies.* 13 *The complete armour of a Christian,* 18 *and how it ought to be used.* 21 *Tychicus is commended.*

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; (which is the first commandment with promise;)[2]

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to

[1]Genesis, 2, 24. [2]Exodus, 20, 12; Deuteronomy, 5, 16.

the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.[1]

[1]This subscription is omitted in the Revised Version.

The First Martyr

BY SIR JOHN E. MILLAIS, PRESIDENT OF THE BRITISH ROYAL ACADEMY, DIED 1896.

✠

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."—Acts, 7, 60.

STEPHEN'S speech before the council carried conviction to many. But its ending roused his enemies' earthly terror; for in plainest words he made the charge which the priests had foreseen must come. Stephen declared that, even as the Jews had ever rejected their holiest prophets, so now the chief priests had led the opposition to the holiest of all, the Just One, "of whom ye have been now the betrayers and murderers."

At that they "gnashed on him with their teeth." But he "looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." He knew that his end was come, that the period of the thousands of earthly martyrdoms for Christ was opening. The infuriated Jews "stopped their ears" against his eloquence. They "ran upon him with one accord," dragged him forth from the city, and stoned him to death.

Stephen made no resistance. He knelt in prayer: "Lord Jesus, receive my spirit." His final words echoed those of his Master, asking forgiveness for the men who assailed him in their ignorance. Then he "fell asleep."

X-55

THE EPISTLE OF PAUL THE APOSTLE TO THE

Philippians

This Epistle was written by Paul while a prisoner in Rome. Philippi was the first city in Europe herein Paul preached the Faith; and the members of the Church there seem always to have been particularly devoted to him, obeying him closely, and repeatedly sending him donations for his support in her lands.

Chapter 1

He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in s sufferings, 9 daily praying to him for their increase in grace: 12 he sheweth what good the faith of Christ had ceived by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting em to unity, 28 and to fortitude in persecution.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* he Lord Jesus Christ.

3 I thank my God upon every remembrance of you.

4 Always in every prayer of mine for you all making request with oy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a ;ood work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have ou in my heart; inasmuch as both in my bonds, and in the defence nd confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the owels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more n knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*[1]

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ a contention, not sincerely, supposing to add affliction to my bonds:

[1]After "manifest" the Revised Version reads, "throughout the whole prætorian guard, and to all the rest."

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

Chapter 2

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation; 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts them in their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus;

6 Who, being in the form of God, thought it not robbery to be equal with God:[1]

[1]The Revised Version changes "robbery" to "a prize"; the American Revision translates "a thing to be grasped."

The Sin of Simon

BY JOAN STRADAN, OR STRADANUS, A FLEMISH ARTIST OF THE SIXTEENTH CENTURY.

✝

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Acts, 8, 20.

WITH Stephen's death, the first "great persecution" broke out against the Faith. We are not told that any others were immediately slain; but many were cast into prison, and "they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles." Doubtless this scattering was also of divine purpose; for thus it came about that the Faith was spread. The fugitives from Jerusalem "went everywhere preaching the word."

Among these wandering preachers was Philip, the deacon who had been chosen next to Stephen. Philip went to the chief city of Samaria and there wrought such miracles that many believed. Peter and John, hearing this, went themselves to Samaria, the first journey made by any of the Apostles. They blessed the new converts and prayed that the Holy Spirit might descend upon them and inspire them as He had done the faithful in Jerusalem.

Among the believers in Samaria was one Simon, who had before been a leader among his people because of his powers of wizardry. Amazed and humbled at sight of the far greater power of the Apostles, he came to them with money, offering to purchase their knowledge and their might. He was sternly and justly rebuked by Peter for his folly in thinking to purchase the gifts of God; and his sin is to this day called by his name, "Simony."

X-56

7 But made himself of no reputation, and took upon him the form
f a servant, and was made in the likeness of men:
8 And being found in fashion as a man, he humbled himself,
nd became obedient unto death, even the death of the cross.
9 Wherefore God also hath highly exalted him, and given him a
ame which is above every name:
10 That at the name of Jesus every knee should bow, of *things*
n heaven, and *things* in earth, and *things* under the earth;
11 And *that* every tongue should confess that Jesus Christ *is* Lord,
o the glory of God the Father.
12 Wherefore, my beloved, as ye have always obeyed, not as in
ny presence only, but now much more in my absence, work out your
wn salvation with fear and trembling.
13 For it is God which worketh in you both to will and to do of
is good pleasure.
14 Do all things without murmurings and disputings:
15 That ye may be blameless and harmless, the sons of God, with-
out rebuke, in the midst of a crooked and perverse nation, among
whom ye shine as lights in the world;
16 Holding forth the word of life; that I may rejoice in the day of
Christ, that I have not run in vain, neither laboured in vain.
17 Yea, and if I be offered upon the sacrifice and service of your
faith, I joy, and rejoice with you all.
18 For the same cause also do ye joy, and rejoice with me.
19 But I trust in the Lord Jesus to send Timotheus shortly unto
you, that I also may be of good comfort, when I know your state.
20 For I have no man likeminded, who will naturally care for your
state.
21 For all seek their own, not the things which are Jesus Christ's.
22 But ye know the proof of him, that, as a son with the father, he
hath served with me in the gospel.
23 Him therefore I hope to send presently, so soon as I shall see
how it will go with me.
24 But I trust in the Lord that I also myself shall come shortly.
25 Yet I supposed it necessary to send to you Epaphroditus, my
brother, and companion in labour, and fellowsoldier, but your mes-
senger, and he that ministered to my wants.
26 For he longed after you all, and was full of heaviness, because
that ye had heard that he had been sick.
27 For indeed he was sick nigh unto death: but God had mercy
on him; and not on him only, but on me also, lest I should have sor-
row upon sorrow.
28 I sent him therefore the more carefully, that, when ye see him
again, ye may rejoice, and that I may be the less sorrowful.
29 Receive him therefore in the Lord with all gladness; and hold
such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Chapter 3

1 He warneth them to beware of the false teachers of the circumcision, 4 shewing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

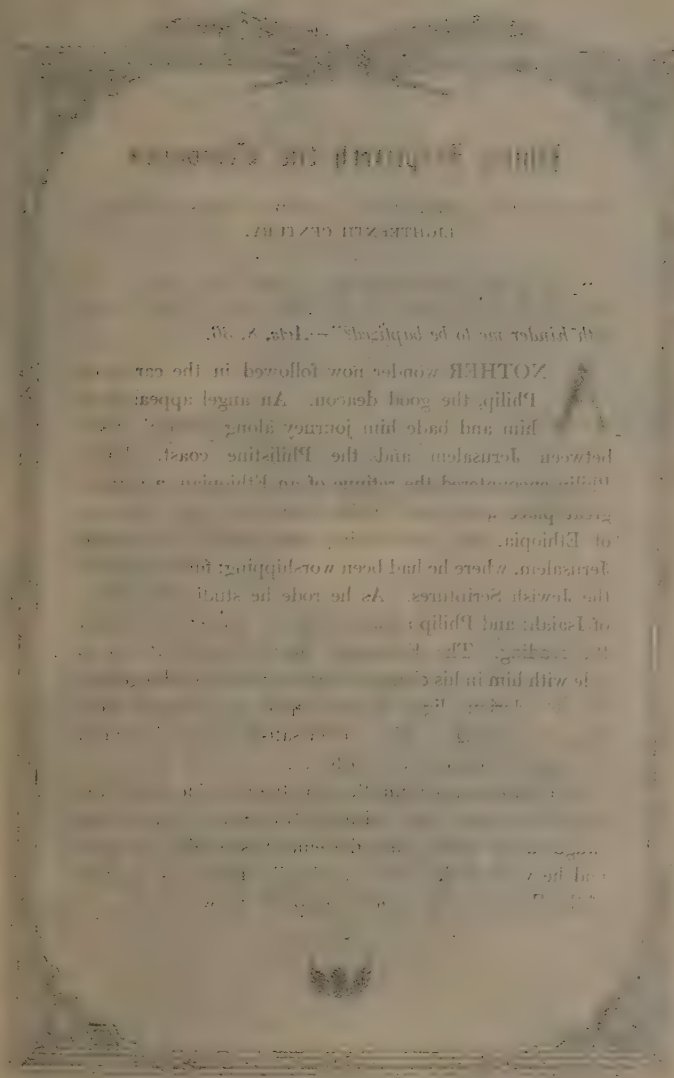
14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:



Philip Baptizeth the Ethiopian

BY WILHELM EBBINGHAUS, A GERMAN ARTIST OF THE EIGHTEENTH CENTURY.

✠

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"—Acts, 8, 36.

ANOTHER wonder now followed in the career of Philip, the good deacon. An angel appeared to him and bade him journey along a certain road between Jerusalem and the Philistine coast. There Philip encountered the retinue of an Ethiopian, a man of great place and power in his own land, high treasurer of Ethiopia. He was driving homeward in state from Jerusalem, where he had been worshipping; for he believed the Jewish Scriptures. As he rode he studied the Book of Isaiah; and Philip approaching him offered to interpret the reading. The Ethiopian eagerly invited Philip to ride with him in his chariot, where they conversed together. As the glorious light dawned upon the stranger from Philip's teaching, nothing would satisfy him but he must be instantly baptized as a believer.

So Philip baptized him there by the roadside; and, even as the ceremony was finished, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Thus was the seed of the Faith sown in another region of the world.

X-57

19 Whose end *is* destruction, whose God *is their* belly, and *whose* y *is* in their shame, who mind earthly things.)
20 For our conversation is in heaven; from whence also we look the Saviour, the Lord Jesus Christ:[1]
21 Who shall change our vile body, that it may be fashioned like o his glorious body, according to the working whereby he is able n to subdue all things unto himself.

Chapter 4

om particular admonitions 4 he proceedeth to general exhortations, 10 shewing how he rejoiced at their liber- towards lying in prison, not so much for the supply of his own wants, as for the grace of God in them. nd so he concludeth with prayer and salutations.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.
2 I beseech Euodias, and beseech Syntyche, that they be the same mind in the Lord.
3 And I intreat thee also, true yokefellow, help those women ich laboured with me in the gospel, with Clement also, and *with* ier my fellowlabourers, whose names *are* in the book of life.[2]
4 Rejoice in the Lord alway: *and* again I say, Rejoice.
5 Let your moderation be known unto all men. The Lord *is* at hand.
6 Be careful for nothing; but in every thing by prayer and supplica- n with thanksgiving let your requests be made known unto God.
7 And the peace of God, which passeth all understanding, shall ep your hearts and minds through Christ Jesus.
8 Finally, brethren, whatsoever things are true, whatsoever things honest, whatsoever things *are* just, whatsoever things *are* pure, hatsoever things *are* lovely, whatsoever things *are* of good report; if *ere be* any virtue, and if *there be* any praise, think on these things.
9 Those things, which ye have both learned, and received, and ard, and seen in me, do: and the God of peace shall be with you.
10 But I rejoiced in the Lord greatly, that now at the last your re of me hath flourished again; wherein ye were also careful, but lacked opportunity.
11 Not that I speak in respect of want: for I have learned, in what- ever state I am, *therewith* to be content.
12 I know both how to be abased, and I know how to abound: ery where and in all things I am instructed both to be full and to hungry, both to abound and to suffer need.
13 I can do all things through Christ which strengtheneth me.
14 Notwithstanding ye have well done, that ye did communicate ith my affliction.
15 Now ye Philippians know also, that in the beginning of the spel, when I departed from Macedonia, no church communicated ith me as concerning giving and receiving, but ye only.

[1]The Revised Version changes "conversation" to "citizenship." [2]This verse refers back to verse 2 in ich the names are of women; hence the third verse means "help these women, for they laboured," etc.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶It was written to the Philippians from Rome by Epaphroditus.[1]

THE EPISTLE OF PAUL THE APOSTLE TO THE

Colossians

This Epistle is not attributed to Paul with the same certainty as most of the earlier ones. In character it is very similar to "Ephesians;" and perhaps, like "Ephesians," it was written by Paul during his imprisonment at Rome. Collossæ was an important city of Phrygia in Asia Minor. Its church had not been founded by Paul and contained few Jewish members. Yet even here a Jewish philosophy began to creep in, and ideas were accepted which Paul, or someone speaking in his name, thought it necessary to reject and reprobate with special sternness.

Chapter 1

1 *After salutation he thanketh God for their faith,* 7 *confirmeth the doctrine of Epaphras,* 9 *prayeth further for their increase in grace,* 14 *describeth the true Christ,* 21 *encourageth them to receive Jesus Christ, and commendeth his own ministry.*

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it,* and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

[1]This subscription is omitted in the Revised Version.

"And he fell to the earth, and heard a voice ...

WE COME now to the account of the ... all missionaries, Paul, whose work in the spread- ing of the Faith was so marvellous that he has often been counted as one of the twelve Apostles, though originally he had no place among them. Paul was a Jew of Tarsus, which is not a city of Palestine at all: and his original name was not Paul, but Saul. He was a young ...

bearers of the new Faith. When Stephen was slain, Saul held the outer garments of those who stoned him. ... in the persecution ... out threatenings and slaughter against the disciples ... Lord."

At his own request Saul was sent to Damascus to arres- any of the Faith who might have that thither. On the ... morning to lead those whom he had per- ...

Saul Stricken

BY PETER PAUL RUBENS, THE GREAT FLEMISH MASTER, DIED 1640.

✠

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"—Acts, 9, 4.

WE COME now to the account of the greatest of all missionaries, Paul, whose work in the spreading of the Faith was so marvellous that he has often been counted as one of the twelve Apostles, though originally he had no place among them. Paul was a Jew of Tarsus, which is not a city of Palestine at all; and his original name was not Paul, but Saul. He was a young man of high family and wealth who, coming to Jerusalem to study as a rabbi, was at first much incensed against the teachers of the new Faith. When Stephen was slain, Saul held the outer garments of those who stoned him. Then Saul became foremost in the persecution, "breathing out threatenings and slaughter against the disciples of the Lord."

At his own request Saul was sent to Damascus to arrest any of the Faith who might have fled thither. On the way occurred his miraculous conversion, his sudden summoning to lead those whom he had persecuted. A flash of light from Heaven blinded him; and as he fell from his horse, Jesus Himself stood before his dazzled eyes rebuking him, "Saul, Saul, why persecutest thou me?"

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8 Who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;
12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:
14 In whom we have redemption through his blood, *even* the forgiveness of sins:
15 Who is the image of the invisible God, the firstborn of every creature:
16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
17 And he is before all things, and by him all things consist.
18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.
19 For it pleased *the Father* that in him should all fulness dwell;
20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.
21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled
22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:
23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
25 Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil the word of God;
26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

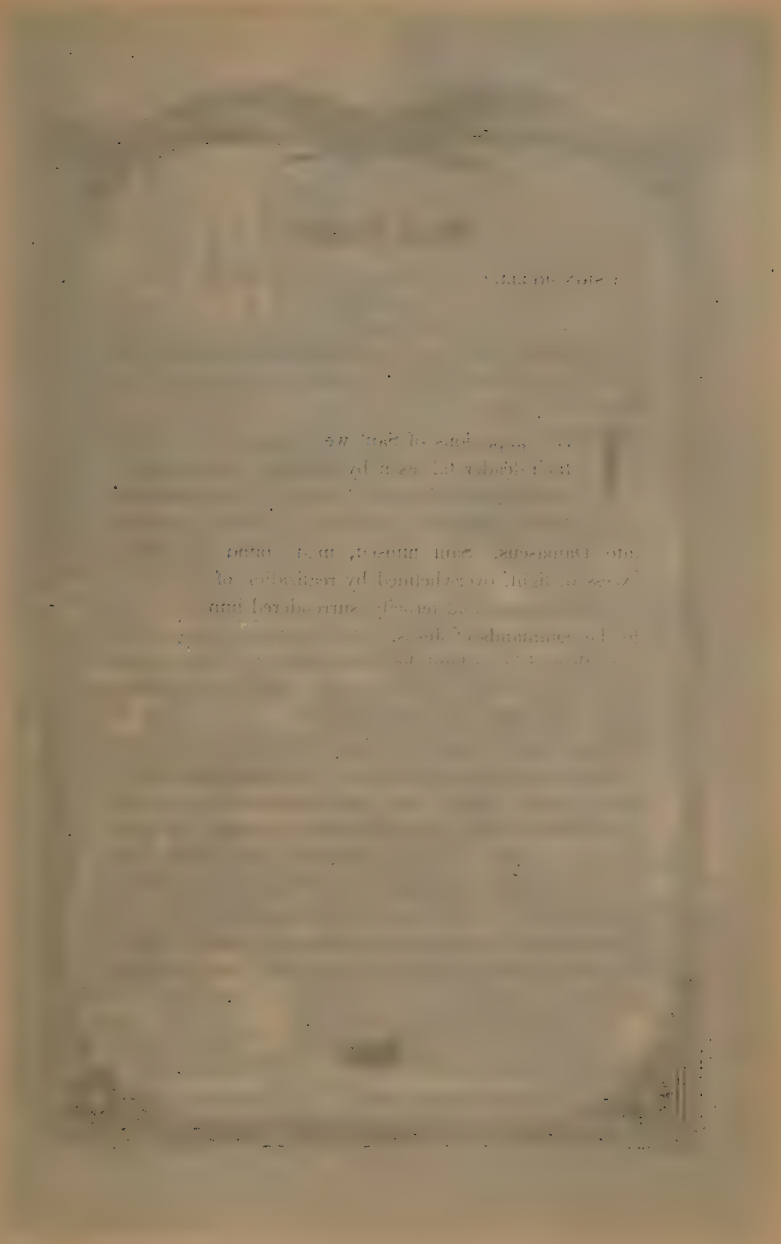
28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:
29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Chapter 2

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;
2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;
3 In whom are hid all the treasures of wisdom and knowledge.
4 And this I say, lest any man should beguile you with enticing words.
5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.
6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:
7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.
9 For in him dwelleth all the fulness of the Godhead bodily.
10 And ye are complete in him, which is the head of all principality and power:
11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.
13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.[1]
16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days:*

[1]The Revised Version changes "spoiled" to "put off from himself," and suggests a marginal meaning, "having put off from himself his body, he made a show of the principalities," etc.



Saul Healed

BY SIGNORELLI, CALLED CORTONA, A FLORENTINE ARTIST, DIED 1523.

✠

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."—Acts, 9, 18.

THE companions of Saul were astounded at seeing their leader fall as if by lightning, and hearing a voice address him from the sky. They raised him up and, finding him blind and helpless, led him by the hand into Damascus. Saul himself, made blind by sudden excess of light, overwhelmed by realization of his former mental blindness and ferocity, surrendered himself wholly to the commands of Jesus. In Damascus he learned by a further vision whom he was to see, and what to do. He waited in solemn meditation for three days "without sight, and neither did eat nor drink."

Meanwhile a vision had come to a believer, named Ananias, bidding him go to Saul to heal and baptize him. Such was the fear in which Saul the terrible persecutor was held, that Ananias hesitated and pleaded not to be sent. In answer, "the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." So Ananias obeyed; and Saul who had already beheld Ananias in a vision, beheld him now in the flesh, and was healed by him.

17 Which are a shadow of things to come; but the body *is* of Christ.
18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,
19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.
20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
21 (Touch not; taste not; handle not;
22 Which all are to perish with the using;) after the commandments and doctrines of men?
23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.[1]

Chapter 3

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ: 12 exhorting to charity, humility, and other several duties.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your affection on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.
4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.
5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
6 For which things' sake the wrath of God cometh on the children of disobedience:
7 In the which ye also walked some time, when ye lived in them.
8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
9 Lie not one to another, seeing that ye have put off the old man with his deeds;
10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:
11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.
12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.
14 And above all these things *put on* charity, which is the bond of perfectness.

[1] The last clause reads in the Revised Version, "but are not of any value against the indulgence of the flesh."

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Chapter 4

1 *He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.*

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's

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Saul's Escape from Damascus

FROM A RECENT GERMAN ILLUSTRATOR.

✠

"Then the disciples took him by night, and let him down by the wall in a basket."—Acts, 9, 25.

THE same energy which had made Saul so terrible a persecutor, made him now an equally powerful defender of the Faith. He tells us himself in his Epistles that he learned of Christ not through the teaching of others but by divine revelation to himself. Hence as soon as he felt he fully understood the Faith, he began there in Damascus to preach of Jesus. "But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

So bitter became the Jewish hatred of Saul at this apostacy, that his enemies plotted to kill him. To save him, the believers in the Faith lowered him from the walls of the city by night in a basket; and he fled to Jerusalem. There also he had difficulty. The Apostles could not believe that their most savage foe had become their friend. Soon however they were convinced by reports from Damascus; and when Saul preached in Jerusalem as earnestly as he had in the other city, he was at length fully admitted to the holy fellowship After that, Jewish hatred compelled him to flee from Jerusalem as it had from Damascus.

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son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.[1]

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶Written from Rome to the Colossians by Tychicus and Onesimus.[2]

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

Thessalonians

This Epistle has the peculiar distinction of being the earliest of all Christian writings that have been preserved for us. It was written by Paul, apparently from Corinth [or perhaps Athens], about the year 52 or 53, and so antedates all the Gospels and the other Epistles. The great missionary was thus roused to begin his literary labors soon after he had established the Faith in Thessalonica, the capital city of Macedonia (Acts 17). Having been driven from Thessalonica by the rage of the Jews and prevented returning thither, Paul writes to his persecuted followers, encouraging them in their affliction. It is the Epistle of Hope.

Chapter 1

1 *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving and prayer;* 5 *and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power,

[1]This "epistle from Laodicea" has not survived, unless, as some think, it is the same as "Ephesians."
[2]This subscription is omitted in the Revised Version.

and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

Chapter 2

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.* 18 *A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

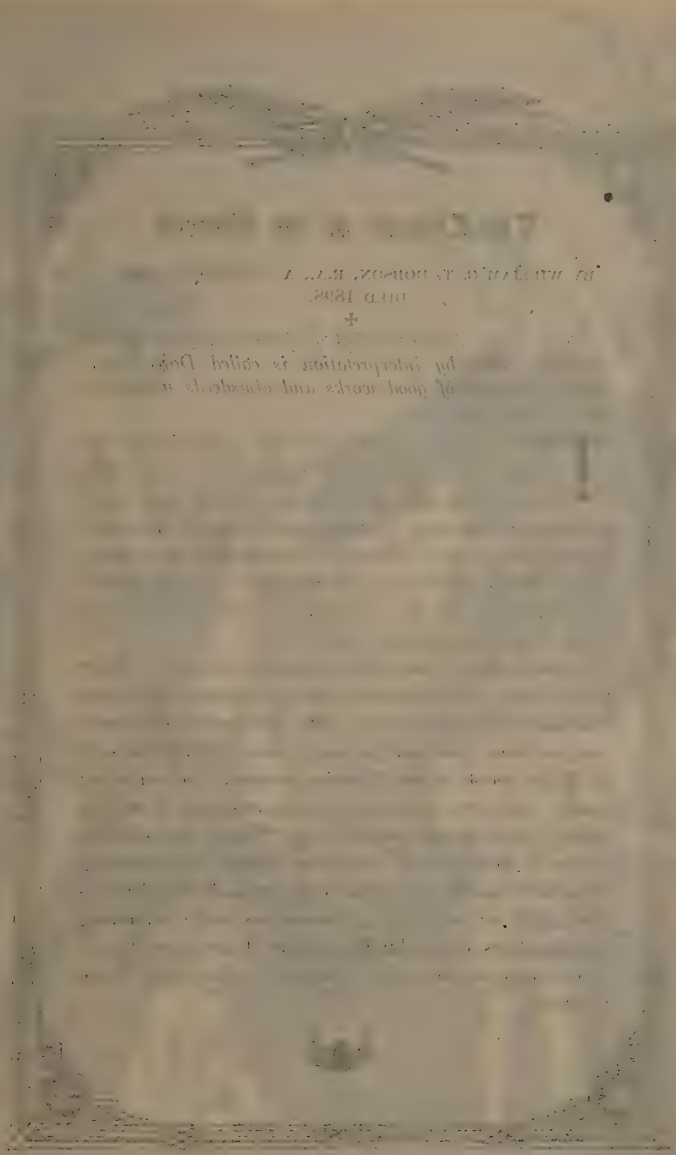
8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.



The Charity of the Church

BY WILLIAM C. T. DOBSON, R.A., AN ENGLISH ARTIST, DIED 1898.

✣

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did."—Acts, 9, 36.

THE conversion of Saul left the opposition to the new Faith without a leader. No man stood forward to take Saul's place, and the first great persecution faded out. Once more the Church was peaceful and prosperous. "Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

Those were the days of confidence and hope. Peter passing back and forth among the towns around Jerusalem continued to work miracles. By the healing of a man who had been paralyzed for many years, he drew the eyes of all the people of the Palestine seacoast, and converted many. In every community the converts lived as one big family, devoting themselves as the Master had done to works of love and of tenderness toward the suffering. Especially was the seaport of Joppa or Jaffa noted for its Faith, and for the charity of its disciples; and chief among the almsdoers of this kindly city was Tabitha or Dorcas, whose name has become a synonym for the charity of the Church.

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13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

Chapter 3

Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 *and partly by praying for them, and desiring a safe coming unto them.*

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Chapter 4

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.[1]

16 For the Lord himself shall descend from heaven with a shout,

[1] "Not prevent" is changed in the Revised Version to "in no wise precede."

Peter Raiseth Dorcas from Death

BY EUSTACHE LE SUEUR, A FRENCH ARTIST,
DIED 1655.

✝

"And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive."—Acts, 9, 41.

IT CAME to pass that Tabitha or Dorcas fell ill; whereon all the faithful in Joppa were in much grief. Despite their prayers she died. Her companions sent for Peter to come to them in their sorrow. The dead woman's body was laid out in an upper chamber; and there Peter saw her, "and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them."

Doubtless the Apostle felt the full value with which a great miracle here would aid the Faith. He determined to essay the Master's most superhuman test. Sending everyone forth from the room, he knelt in earnest prayer for aid, then turning to the bed, be bade the corpse arise. "And she opened her eyes: and when she saw Peter, she sat up."

"And it was known throughout all Joppa; and many believed in the Lord."

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with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

Chapter 5

1 *He proceedeth in the former description of Christ's coming to judgment,* 16 *and giveth divers precepts,* 23 *and so concludeth the epistle.*

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men.*

15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.*

16 Rejoice evermore.

17 Pray without ceasing.

18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.
21 Prove all things; hold fast that which is good.
22 Abstain from all appearance of evil.
23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
24 Faithful *is* he that calleth you, who also will do *it*.
25 Brethren, pray for us.
26 Greet all the brethren with an holy kiss.
27 I charge you by the Lord that this epistle be read unto all the holy brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.
¶The first *epistle* unto the Thessalonians was written from Athens.[1]

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

Thessalonians

Paul's authorship of parts, if not of the whole, of this Epistle, has been seriously questioned by some scholars; but the body of the Christian church have accepted it as genuine. It is obviously written to correct a mistaken impression which might have been derived from "First Thessalonians," that the end of the world was close at hand. To prevent the Christian converts from abandoning the ordinary duties of life, Paul, or another speaking in his name, points out the many signs which according to the Scriptures must precede the final day.

Chapter 1

1 *Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience:* 11 *and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:
2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.
3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;
4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:
5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:
6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;
7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

[1]This subscription is omitted in the Revised Version.

Peter's Vision

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

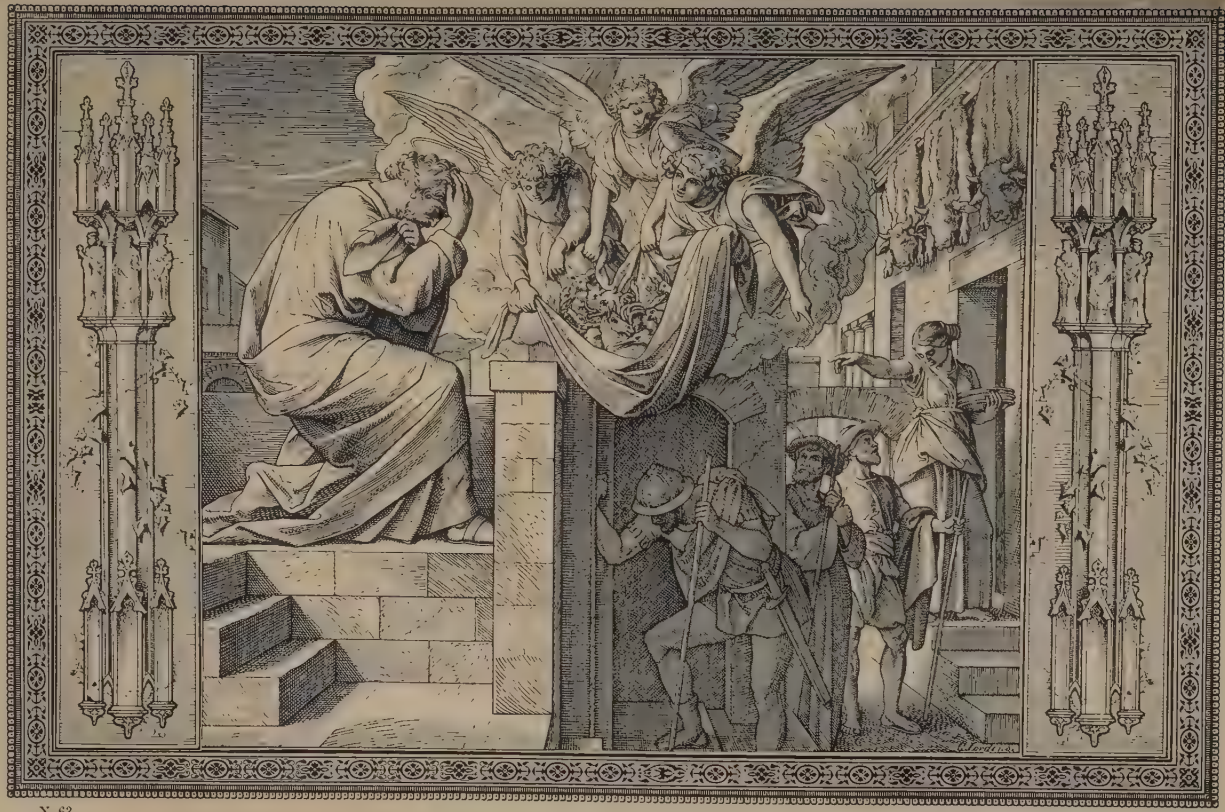
✣

"And there came a voice to him, Rise, Peter; kill, and eat."—Acts, 10, 13.

THUS far the preaching of the Faith had been wholly among Jews, either native born or proselytes from other races. Now began the impulse which was to make it a world-wide religion. Peter, remaining for a time in Joppa after the miracle wrought on Dorcas, had a strange vision warning him of the coming change.

He was dwelling in the house of "one Simon a tanner." One day at noon he went up on the roof of the house to pray. He was an hungered, but while food was preparing for him he fell into a trance. A great sheet seemed to be borne down to him from Heaven, and within the sheet as in a vessel were all kinds of animals. A divine Voice bade him kill and eat of these. Now many of these beasts were forbidden as food by the Jewish Law because they were "common" and "unclean." Hence Peter refused with horror to eat as he was bidden. The Voice reproved him, saying, "What God hath cleansed, that call not thou common."

Three times was the vision repeated; but Peter understood not its meaning, until presently the interpretation was made clear by other events. Three strangers came to the house of the tanner seeking the Apostle.



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9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Chapter 2

1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation and prayer for them.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.[1]

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be condemned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren

[1] In Revised Version, "And now ye know that which restraineth, to the end that he may be revealed in his own season."

beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

Chapter 3

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons."—Acts. 10. 34.

THE three men who sought Peter were messengers from Cornelius, a Roman Centurion of Cæsarea.

Cornelius, a good and high-hearted man, had long prayed to God in ignorance, till at length an angel had come to him, revealing that this Peter, who was to

The Spirit Descends Upon the Gentiles

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✣

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons."—Acts, 10, 34.

THE three men who sought Peter were messengers from Cornelius, a Roman Centurion of Cæsarea. Cornelius, a good and high-hearted man, had long prayed to God in ignorance, till at length an angel had come to him, revealing that this Peter, who was to be found in Joppa, would teach him all he desired to know of God. Hence Cornelius sent the messengers; and Peter by divine command went with them to Cæsarea, where the Centurion had gathered all his friends to listen to the promised revelation.

When Peter came, Cornelius would have worshipped him; but Peter checked him: "Stand up; I myself also am a man." And now the meaning of his own vision became clear to Peter. The Jews had always despised other races as being "unclean"; yet since God had commanded Peter to come to these men, they could not be unclean; they also were "chosen of God." At once the marvel of the future spread itself before the Apostle; he understood all the Faith would mean to the world. He taught these men and prayed with them; and as they prayed the Spirit descended upon Cornelius and his friends with the "gift of tongues," even as it had descended upon the Apostles at the Pentecost.

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16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.[1]

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

Timothy

The Epistles to Timothy and Titus are called the three "pastoral" Epistles, because, unlike the others, these are addressed to individual teachers, guiding them as to their pastoral work, rather than proclaiming the doctrines of the Church. They are all of later date than most of the Pauline Epistles; and scholars have pointed to a possibility that they were not written until the second century, that is that they represent only the tradition of what Paul had said, not his actual writings. The First Epistle to Timothy, because of its apparent reference to the persecution under Nero, seems to have been written after the year 64 A.D., and thus represents a later period in Paul's life than the close of the "Acts of the Apostles."

Chapter 1

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and the Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

[1]This subscription is omitted in the Revised Version.

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Chapter 2

1 That it is meet to pray ana give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour.

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

Peter Freed by the Angel

BY WILLIAM HILTON, R.A., AN ENGLISH PAINTER, DIED 1839.

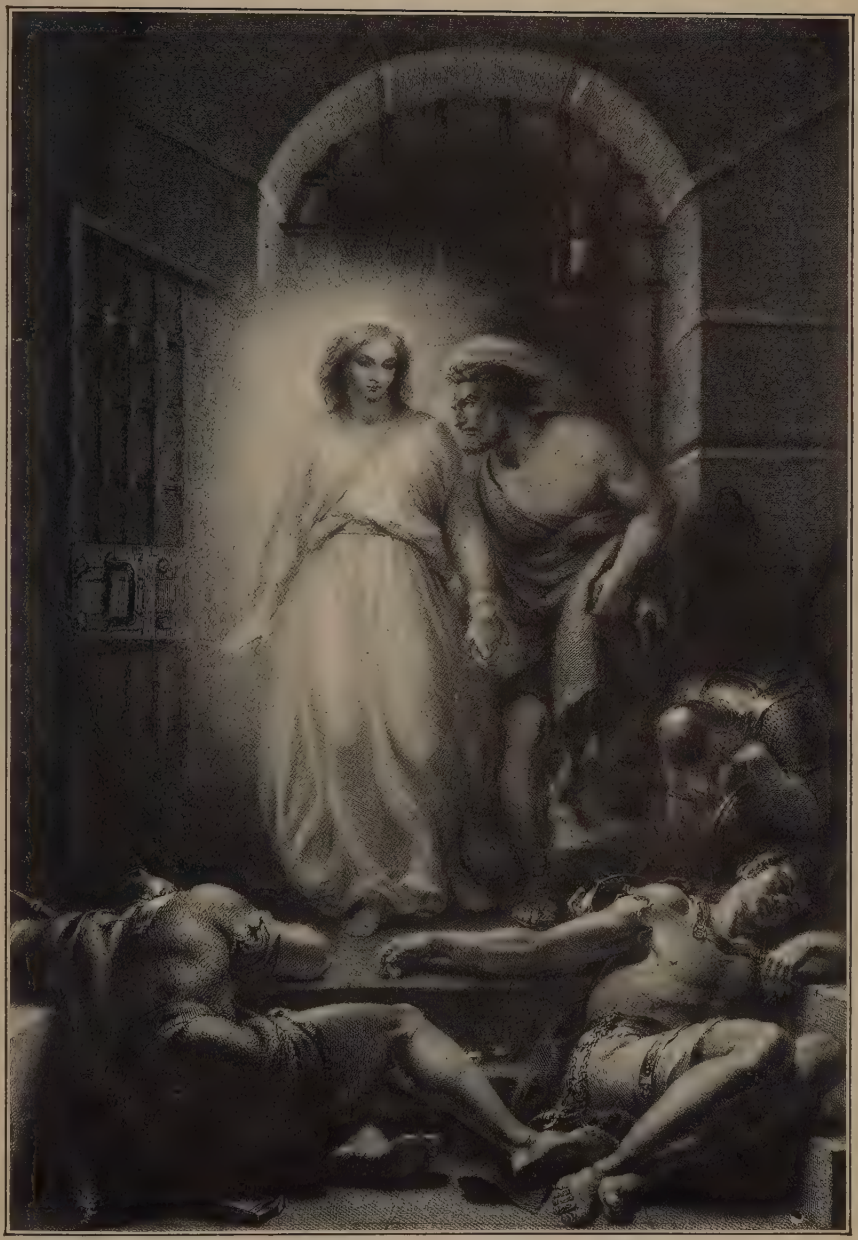
✠

"When they were passed the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out."—Acts, 12, 10.

THE spread of Christ's teaching among the Gentiles was rapid, especially at Antioch, the chief metropolis of Asia, where the converts were now for the first time called Christians. Many of the Jewish members of the Faith were inclined to protest against any association with the "uncircumcised" Greeks and Romans, but yielded upon Peter's narrative of his vision. This fraternizing with outsiders made the new Church doubly obnoxious to other Jews, and the priesthood in Jerusalem began a second persecution, aided now and indeed headed by King Herod. He, to win favor with his Jewish subjects, cast Peter into prison, planning to deliver him into the hands of the priests at Easter. "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

"And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands."

As in a dream Peter followed the divine messenger. They passed one barrier after another, the soldiers lying in a stupor all around. So at length they passed the final gate out into the city. Its huge hinges swung noiselessly; and Peter was free.



X-65

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.[1]

Chapter 3

2 How bishops, and deacons, and their wives should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Chapter 4

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

[1] The Revised Version reads, "through the (or her) childbearing."

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Chapter 5

1 Rules to be observed in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

REBUKE not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

Herod's Death

BY J. GOEREE, A DUTCH ARTIST OF THE SEVENTEENTH CENTURY.

✝

"*And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.*"—*Acts, 12, 23.*

AT FIRST, Peter's friends could not believe that it was indeed he who stood in the dead of night knocking at their door for entrance. They supposed he had been slain in prison, and that this was his spirit. When he had convinced them it was really he, he left them and hid for a time, till Herod's wrath should be abated.

It was not wrath, however, that Herod felt at the news of this miraculous escape; it was terror. He believed himself to be facing some vast and subtle rebellion. All the guards of the prison who should have held Peter were slain. Then the tyrant fled from Jerusalem to the coast city of Cæsarea. Here, hoping to be safe, he continued his attacks upon the Christians. James, John's brother, perished in this persecution, the first of the Apostles to suffer martyrdom.

Then death came to Herod also, a hideous death! Flattered by servile courtiers, he assumed the airs of a deity. He made a public oration, at which his admirers cried out that such eloquence was beyond any mortal ability; the speaker was surely a god. For a moment Herod, swelling with pride, accepted their extravagant adulation. Then God struck him, and he died, eaten of worms.

X-66

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,[1]

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having condemnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.[2]

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

Chapter 6

1 *Of the duty of servants.* 3 *No to have fellowship with newfangled teachers.* 6 *Godliness is great gain,* 10 *and love of money the root of all evil.* 11 *What Timothy is to fly, and what to follow,* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them,* be-

[1] "Into the number" here means into the number of those supported by the charity of the church. [2] Deuteronomy, 25, 4.

cause they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.[1]

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession.

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.[2]

[1]The last clause is omitted in the Revised Version. [2]This subscription is omitted in the Revised Version.

Elymas Stricken Blind

BY RAPHAEL. FROM THE SERIES OF TAPESTRIES MADE FOR THE VATICAN.

✠

"And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand."—Acts, 13, 11.

AFTER the death of Herod and the consequent ending of this second persecution, the account of the "Acts of the Apostles" devotes itself to the missionary journeys of Saul, or Paul, as he was now called, his name being changed as Peter's had been.

Paul was dwelling and teaching at Antioch, when the Holy Spirit inspired the leaders of the Faith there to send him and a companion, Barnabas, to preach in other lands. The two missionaries left Syria and set out for the great island of Cyprus, where they preached with much effect in the synagogues of the Jews who dwelt there.

In the city of Paphos they spoke before the Roman ruler of the country, and were opposed by a sorcerer named Elymas. When Elymas by tricks and subtleties sought to confuse the truth, Paul rebuked him sternly, and declared that he should be punished. "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." At once the blindness fell upon Elymas. By this miracle the Roman ruler and many others in Paphos were converted to the Faith.

X-67

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

Timothy

This Epistle is of the same general character as the preceding one; but it speaks much more of Paul's own life, and has generally been taken as implying that he suffered a second period of imprisonment in Rome, that he was released after his first arrest (Acts 27), and travelled widely, but was again seized during Nero's persecution and was this time held in strict and painful confinement. He speaks as one deserted by earthly hope and borne down by suffering, but strong and confident in Faith.

Chapter 1

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be stedfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Chapter 2

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymenæus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evildoer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him:*

12 If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.[1]

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

[1]The Revised Version, by omitting the "but," clarifies the meaning here.

Paul Turneth to the Gentiles

BY F. LAPORTA, CONTEMPORARY ITALIAN ARTIST.

✝

"For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—Acts, 13, 47.

PAUL and Barnabas next proceeded to Antioch, not the great Syrian metropolis from which they had set forth, but another city of the same name in Asia Minor. Here in the Jewish synagogue Paul delivered a notable sermon proclaiming Jesus. He so impressed the entire city that the Gentiles, a name given by the Jews to all people not of their faith, sent and asked the missionary to explain the matter to them also. On the next Sabbath almost the entire city gathered to hear him speak.

At once there was trouble; for the Jews here as everywhere held themselves apart from men of other faiths and despised them. When Paul preached to the Gentiles the Jews turned against him, "contradicting and blaspheming." Then Paul and Barnabas together took a solemn step, one which has been of infinite moment to the world. They told the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Then began the conversion of the Gentiles there in Antioch. Paul preached to them, and "they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.[1]

Chapter 3

1 *He advertiseth him of the times to come,* 6 *describeth the enemies of the truth,* 10 *propoundeth unto him his own example,* 16 *and commendeth the holy scriptures.*

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

[1] The Revised Version, "having been taken captive by the Lord's servant unto the will of God." The American Revision says, "having been taken captive by him unto his will."

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecutions.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Chapter 4

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

...ature with the people." - Acts xiv. 8-11.

...ere awaited them in the city of Iconium, which they next

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...

...ne of like passions with you."

So the sacrilegious worship was stopped.

...Jews from the other cities, pursuing ...

...versation would have overstepped them, nor so ...and dragged his senseless body forth from the city, ...ing him to be dead.

Paul Is Worshipped at Lystra

FROM THE RAPHAEL SERIES OF TAPESTRIES FOR THE VATICAN.

✠

"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people."—Acts, 14, 13.

THE tumult between the enraged Jews and the believing Gentiles rent Antioch in twain; and Paul and Barnabas were expelled from the city. A like fate awaited them in the city of Iconium, which they next visited. The Gentiles were now their friends, the Jews their foes. They were compelled to flee to the smaller, more secluded town of Lystra, where they had a striking adventure with the semi-barbarian inhabitants.

Paul healed a deserving man who had been a helpless cripple from his birth, and who was well known to all the town. At once these simple folk cried out that the two strangers must be gods. Barnabas, they declared, was Jupiter, their chief god; and Paul, since he acted as spokesman, they took for Mercury, the interpreter of the other gods. They started to sacrifice oxen to the divine visitors; but Paul and Barnabas "rent their clothes and ran in among the people," staying them, and crying, "We also are men of like passions with you."

So the sacrilegious worship was stopped. Then there came Jews from the other cities, pursuing Paul. These turned the ignorant folk of Lystra against him, so that the very men who would have worshipped Paul, now stoned him, and dragged his senseless body forth from the city, supposing him to be dead.

X-69

12 And Tychicus have I sent to Ephesus.
13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.
14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:
15 Of whom be thou ware also; for he has greatly withstood our words.
16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.
17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.
18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.
19 Salute Prisca and Aquila, and the household of Onesiphorus.
20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.[1]

THE EPISTLE OF PAUL TO

Titus

This Epistle is of the same general character as those to Timothy. Titus is mentioned in several of the Epistles as a companion of Paul; and this letter was apparently addressed to him shortly before Paul's final imprisonment.

Chapter 1

1 *For what end Titus was left in Crete.* 6 *How they that are to be chosen ministers ought to be qualified.* 11 *The mouths of evil teachers to be stopped:* 12 *and what manner of men they be.*

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
2 In hope of eternal life, which God, that cannot lie, promised before the world began;
3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;
4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.
5 For this cause left I thee in Crete, that thou shouldest set in order

[1]This subscription is omitted in the Revised Version.

the things that are wanting, and ordain elders in every city, as I had appointed thee:[1]

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

Chapter 2

1 *Directions given unto Titus both for his doctrine and life.* 9 *Of the duty of servants, and in general of all Christians.*

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children.

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.[1]

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

[1] In this verse the Revised Version changes "keepers" to "workers."

The First Council

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✝

"And the apostles and elders came together for to consider of this matter."—Acts, 15, 6.

FAR from being dead, Paul arose as if unharmed from the field, on which he had suffered even as he himself had caused Stephen, the first martyr, to suffer. Boldly he and Barnabas went back through all the cities whence they had been driven, encouraging and strengthening their Gentile converts. Returning thus to Antioch in Syria, whence he had set out, Paul rested from his first great missionary journey.

He now found, however, a steadily increasing friction between himself and the original Church at Jerusalem as to what should be done with the Gentile converts. Teachers coming to Antioch from Jerusalem insisted that in adopting the faith of Jesus the converts must become Jews and adopt all the Jewish customs. Many of these were offensive to the Gentiles, and seemed unimportant to Paul. He refused to force them upon his congregation. At length he and Barnabas went themselves to Jerusalem; and a regular council, the first of the Church, was held to discuss the matter. Peter, who had opened the Church to the Gentiles of Palestine, took Paul's side in an earnest speech; and James, "the brother of the Lord," rendered the momentous decision of the council in their favor.

It was thus established for all time that in accepting the teachings of Jesus the Jew, the people of the outer world did not become Jews and need not be bound by the ceremonials of the more ancient Jewish law.

X-70

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again;
10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
11 For the grace of God that bringeth salvation hath appeared to all men,
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Chapter 3

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate hereticks; 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.
2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.
3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
4 But after that the kindness and love of God our Saviour toward man appeared,
5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost:
6 Which he shed on us abundantly through Jesus Christ our Saviour;
7 That being justified by his grace, we should be made heirs according to the hope of eternal life.
8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.
10 A man that is an heretick, after the first and second admonition, reject;
11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.
12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.
13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.[1]

THE EPISTLE OF PAUL TO

Philemon

This briefest of Paul's Epistles is almost universally accepted as genuine. It was presumably written during Paul's first captivity at Rome, just before his Epistle to the Colossians, which makes mention of this same servant, Onesimus.

Chapter 1

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon, our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:[2]

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:[3]

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

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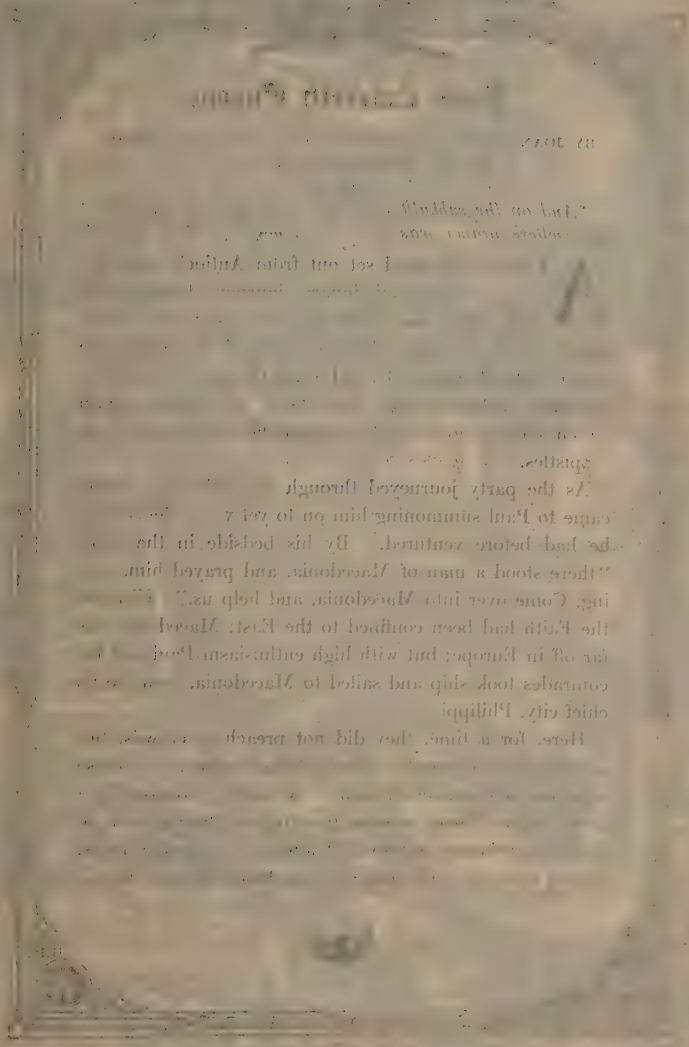
[1]This subscription is omitted in the Revised Version. [2]Apphia is in itself a title of affection from a brother to a sister. So also Archippus means master of the horse, and Philemon means beloved. [3]Onesimus means "helpful" or "profitable," so that the next verse contains a play upon the name.



Paul Entereth Europe

BY JOAN STRADAN, OR STRADANUS, A FLEMISH ARTIST OF THE EIGHTEENTH CENTURY.

✠

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made."—Acts, 16, 13.

AFTER this, Paul set out from Antioch upon his second great missionary journey, taking with him Silas, one of the preachers sent from Jerusalem. Probably there also accompanied him Luke, the writer of the Book of Acts, and of the Gospel, as also other disciples, including that Timotheus, the Greek youth whom Paul so loved and to whom he wrote two of his "Epistles."

As the party journeyed through Asia Minor, a vision came to Paul summoning him on to yet wider fields than he had before ventured. By his bedside in the night "there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Hitherto the Faith had been confined to the East; Macedonia was far off in Europe; but with high enthusiasm Paul and his comrades took ship and sailed to Macedonia, going to its chief city, Philippi.

Here, for a time, they did not preach to crowds, but going quietly among the citizens talked earnestly to those they met, and converted many. A damsel, possessed by a devil, followed them, repeatedly crying out their mission, so that Paul, refusing, as Jesus had done, to be helped by devils, turned upon her and compelled the demon to come forth.

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15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶Written from Rome to Philemon, by Onesimus a servant.[1]

THE EPISTLE OF PAUL THE APOSTLE TO THE

Hebrews

The authorship of this Epistle has never been positively established. It is known to have existed in the first Christian century, and from its contents is usually referred to about the year 68. The earliest manuscripts do not attribute it to Paul, and there was much argument on this point in the Church of the fourth and fifth centuries. At one time it was generally ascribed to Paul and therefore received its present heading; but modern scholars almost all reject Paul's authorship, ascribing it to Barnabas, to Apollos, or to some other early teacher. Neither have we any definite knowledge as to what "Hebrews" are addressed, whether all Christian Hebrews in general or some special Church. The truth and power of the Epistle have, however, always made it a favorite among Christians, especially its celebrated eleventh and twelfth chapters. Its style is much more rhythmic than that of the other Epistles.

Chapter 1

1 Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

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[1]This subscription is omitted in the Revised Version.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?[1]

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.[2]

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.[3]

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.[4]

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:[5]

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?[6]

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

Chapter 2

1 *We ought to be obedient to Christ Jesus,* 5 *and that because he vouchsafed to take our nature upon him,* 14 *as it was necessary.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

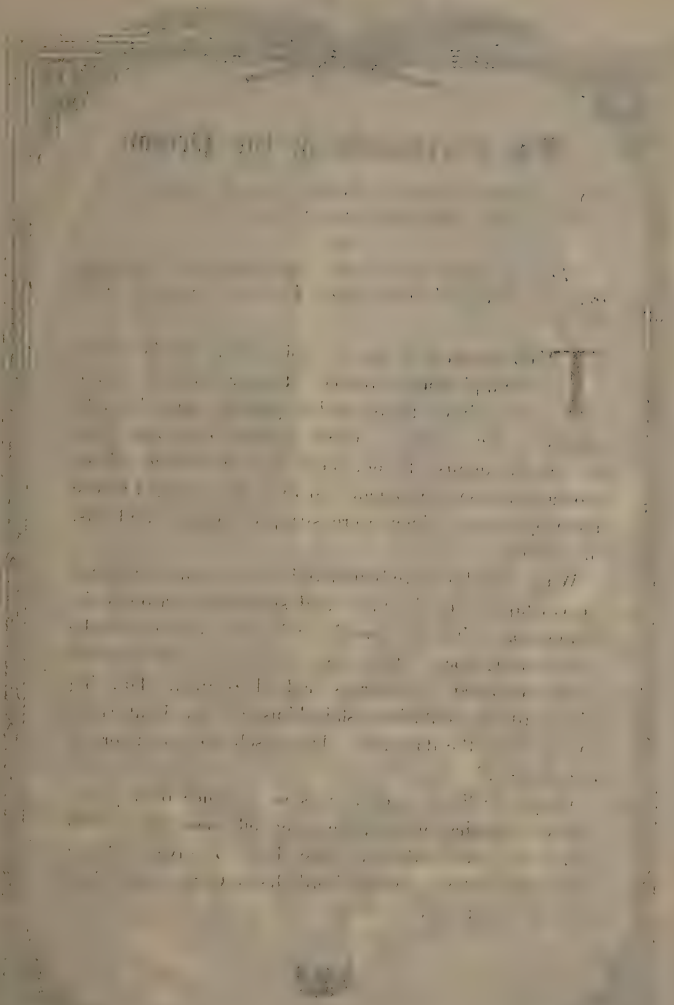
4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?[7]

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands;

[1]Psalm 2, 7; II. Sam., 7, 14. [2]Psalm 97, 7. [3]Psalm 104, 4. [4]Psalm 45, 6f. [5]Psalm 102, 25ff. [6]Psalm 110, 1. [7]Psalm 8, 4-6.



The Earthquake at the Prison

BY SIR JAMES THORNHILL, COURT PAINTER OF ENGLAND, DIED 1734. FROM HIS SERIES IN ST. PAUL'S, LONDON.

✠

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas."—Acts, 16, 29.

THE expelling of the evil spirit from the damsel of Philippi brought trouble. The girl was a slave, who, through her demon, had prophesied and so brought money to her masters. These accused Paul and Silas of treason against Rome; there was an uprising of the mob against the newcomers, and they were dragged before the magistrates. They were stripped, beaten, and cast into prison.

While they lay there bound and in sore pain, there came an earthquake in the night and shook the prison to its foundations. The prisoners' bonds were broken and the doors swung open. The jailer, awakened suddenly from sleep, supposed his charges had all escaped. Drawing his sword, he would have slain himself. But Paul called to him from the darkness, "Do thyself no harm; for we are all here."

Deeply realizing that he was in presence of a power greater than that of man, the jailer fell down before Paul and Silas, asking what he must do to be saved. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

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8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren.

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.[1]

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.[2]

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.[3]

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Chapter 3

1 Christ is more worthy than Moses; 7 therefore if we believe not in him, we shall be more worthy punishment than hardhearted Israel.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if

[1]Psalm 22, 22. [2]Isaiah, 8, 17. [3]The Revised Version reads, "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham." The American Revision says, "not to angels doth he give help," etc.

we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice,[1]

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

Chapter 4

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.[2]

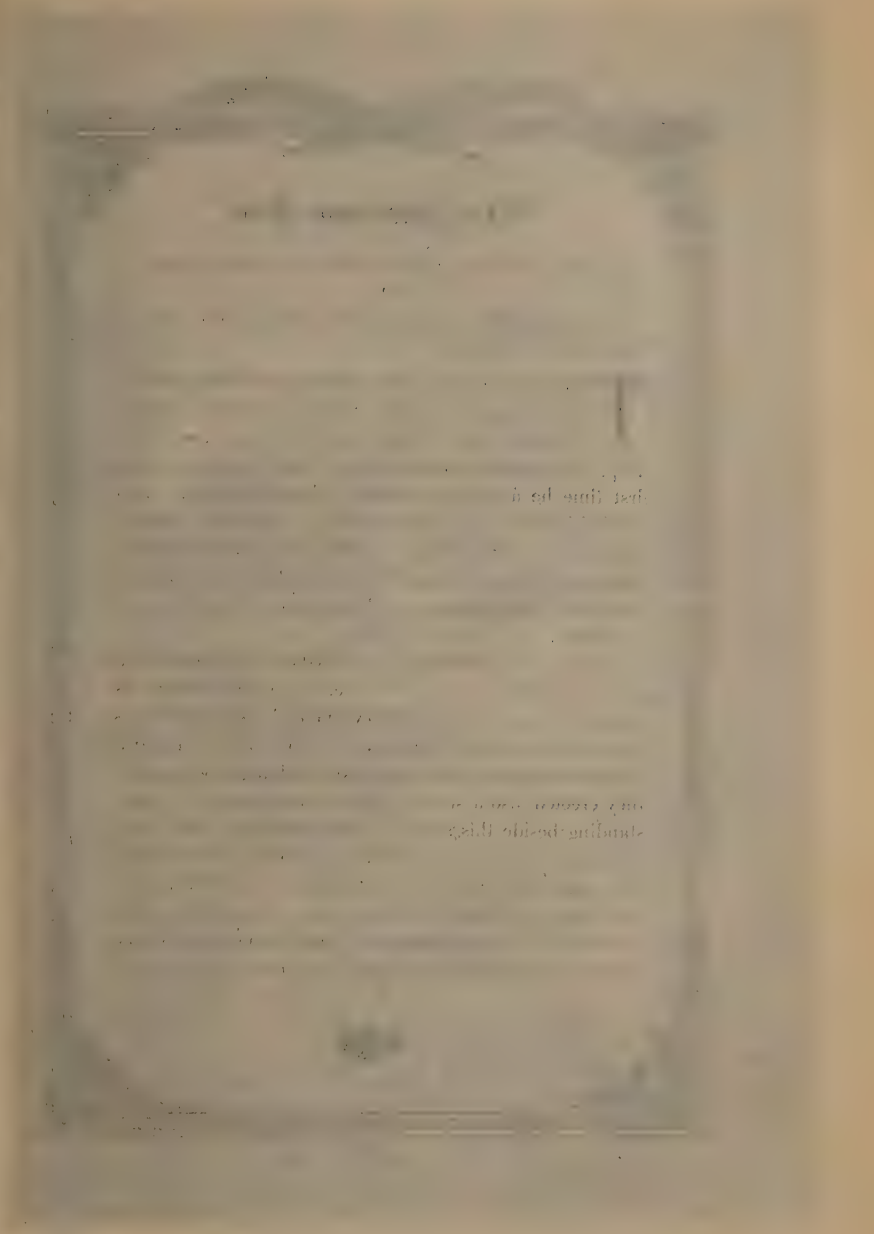
4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

[1]Psalm 95, 7ff. [2]Psalm 95, 11. The Revised Version alters "if they shall" to "they shall not" in this and in the fifth verse.



"The Unknown God"

BY GEBHARD FUGEL, A CONTEMPORARY GERMAN ARTIST.

✝

"Whom therefore ye ignorantly worship, him declare I unto you."—Acts, 17, 23.

THE next morning the magistrates of Philippi would have dismissed Paul and his comrades without further action. But Paul refused to let the matter drop. He had been beaten without trial; and now for the first time he asserted the right of his high birth. As a chief citizen of Tarsus, he ranked as a "Roman citizen," and as such, in that Roman world, he held high privileges. The magistrates, learning of his rank, offered him profuse apologies; and thereafter in Europe he was much more influential.

Going, among other places, to Athens, the intellectual and artistic centre of ancient life, he preached there his famous sermon of "the unknown God." The Athenians had erected altars to all the deities of whom they had heard; but fearing one had been overlooked and might be angered, they erected also a shrine "to the unknown God." Paul, standing beside this shrine, in presence of all those wondrous buildings, the most beauteous works of architecture the world has ever known, proclaimed to the Athenians that Jesus was their unknown God. "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter."

X-73

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.[1]

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Chapter 5

1 *The authority and honour of our Saviour's priesthood.* 11 *Negligence in the knowledge thereof is reproved.*

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.[2]

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.[3]

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

[1] "Jesus" here means Joshua, as the Revised Version correctly translates. [2] Psalm 2, 7. [3] Psalm 110, 4.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

Chapter 6

1 He exhorteth not to fall back from the faith, 11 but to be stedfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.[1]

[1] Genesis, 22, 16.

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The Epistle to the Thessalonians

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✝

"I charge you by the Lord that this epistle be read unto all the holy brethren."—I. Thes., 5, 27.

AFTER many labors throughout the Grecian world, Paul returned to Asia, going to Jerusalem and thence to Antioch, the city he had chosen as his own. It was probably at this time, about the year 52, and from Antioch, that he began writing those celebrated "Pauline" Epistles, which form so important a part of the New Testament.

The earliest of those which have been preserved to us are two letters addressed to the Church that Paul had established at Thessalonica, the capital of Macedonia. Paul himself had been driven from Thessalonica, as he had from Philippi, by the animosity of the Jews established there. His little band of converts seem also to have suffered from these enemies; so Paul sent his comrade Timothy to hearten them, and he also wrote them a general letter of divinest encouragement. Those who had died, he wrote them, were asleep "in Jesus," and would rise again.

Much good counsel is included in this celebrated letter, which is probably the earliest Christian writing which has been preserved for us. Even the Gospels, and the Book telling of the "Acts" of Paul and the other teachers, were not written until several years after this first Epistle to the Thessalonians.

15 And so, after he had patiently endured, he obtained the promise.
16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.
17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:
18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

Chapter 7

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.
5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:
6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
7 And without all contradiction the less is blessed of the better.
8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.
9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
10 For he was yet in the loins of his father, when Melchisedec met him.
11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
12 For the priesthood being changed, there is made of necessity a change also of the law.
13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.[1]

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continued ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.[2]

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

Chapter 8

1 *By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished.* 7 *And the temporal covenant with the fathers, by the eternal covenant of the gospel.*

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.[3]

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

[1]Psalm 110, 4. [2]After "once" the Revised Version adds "for all." [3]For "man" the Revised Version reads "high priest."

The Ephesians Burn Their Books

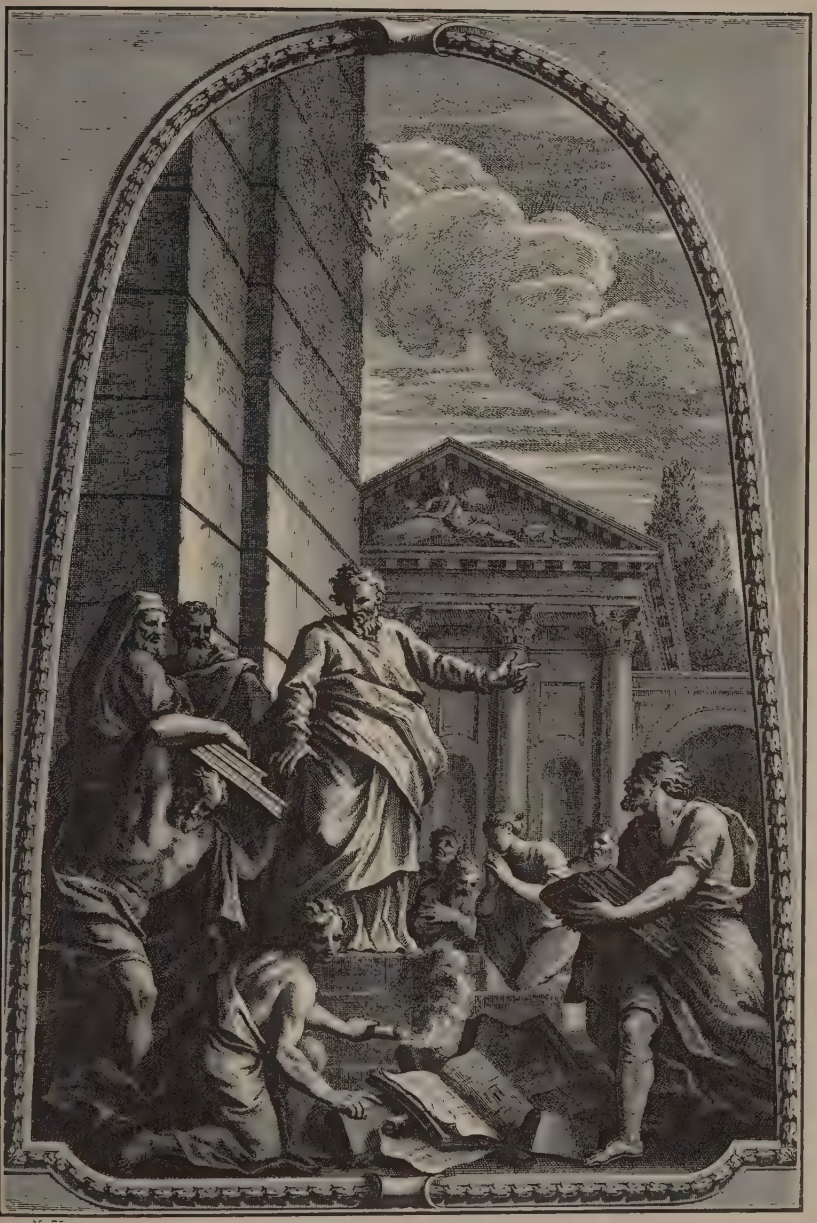
BY SIR JAMES THORNHILL. FROM HIS SERIES IN ST. PAUL'S, LONDON.

✠

"Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them and found it fifty thousand pieces of silver."—Acts, 19, 19.

AFTER a residence of perhaps a couple of years in Antioch, Paul set forth once more, undertaking his third great missionary journey, through the regions where he had already planted the Faith.

The great teacher's miracles had by this time made him very widely known. There was no man in western Asia but had "heard the word of the Lord Jesus, both Jews and Greeks." Cunning men, sorcerers, even attempted to work spells by using the names of Jesus and of Paul. Such a case occurred in the great city of Ephesus, where Paul now taught for two whole years. Seven sons of a Jewish chief-priest spake the Holy Name over a man possessed by a devil, commanding the evil spirit to depart. "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" Then the possessed man rushed upon the entire family who had thus presumptuously meddled with things too high for them; and he so beat them that they fled, sorely wounded. The incident terrified the Ephesians; many conjurors burned their books of magic in a great public bonfire, books valued at "fifty thousand pieces of silver." Then great numbers of the wisest people of the city accepted Paul's teaching. "So mightily grew the word of God and prevailed."



X-75

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.[1]

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:[2]

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Chapter 9

1 *The description of the rites and bloody sacrifices of the law,* 11 *far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubim of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God.*

[1]Exodus, 25, 40. [2]Jeremiah, 31, 31-34.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

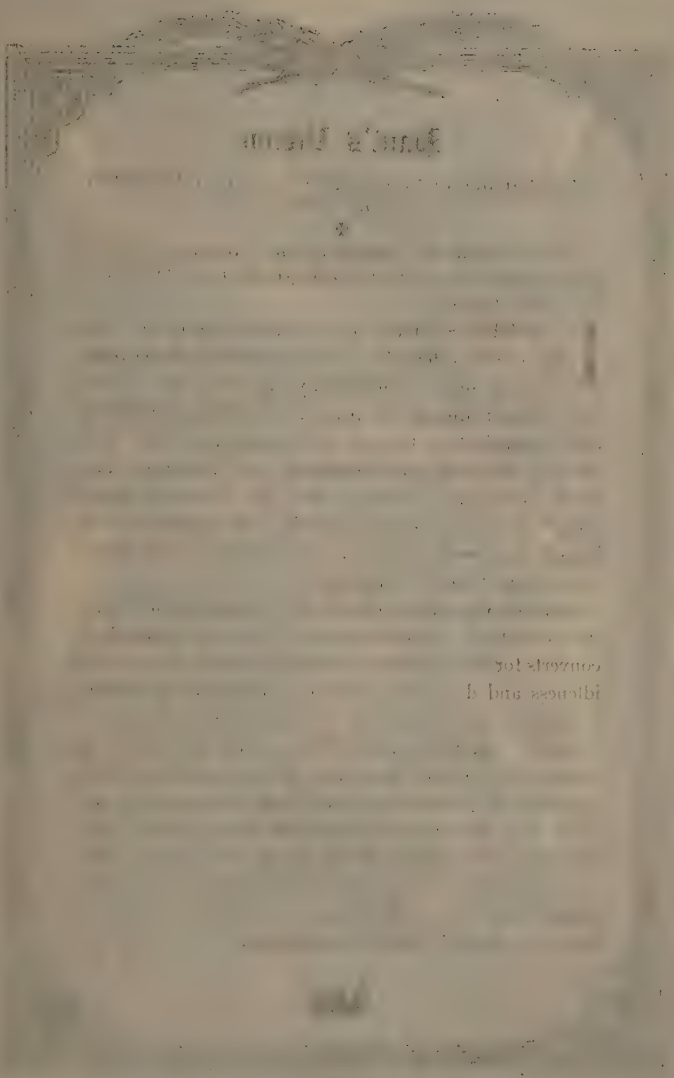
20 Saying, This *is* the blood of the testament which God hath enjoined unto you.[1]

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[1]Exodus, 24, 8.



Paul's Vision

BY ZAMPIERI, OR LE DOMINIQUIN, A NEAPOLITAN ARTIST, DIED 1641.

✠

"How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter."—II. Corin., 12, 4.

IN EPHESUS which, next to Antioch, was the chief city of all western Asia, Paul spent about three years. Probably several of his mighty "Epistles" were written from Ephesus during this period. The Church which he had established in Galatia was reported to him to be altering the Faith and accepting new doctrines. Paul wrote vehemently, insisting that the Galatians should accept no man's word against his, and insisting that he himself had received, by direct inspiration from Christ, every atom of the Faith he taught.

Paul also wrote to the church he had founded in Corinth two remarkably powerful letters. The first reproved the converts for their worldly splendor, cautioned them against idleness and dissension, and in an impassioned outburst (Chapter 13) proclaimed the preëminent beauty of "charity," or, rather, love. The second Epistle to the Corinthians rebukes their lack of generosity; and then, to maintain his influence over these self-important converts, Paul tells them of his own deeds and glories. This introduces the account of his vision. He describes how, "whether in the body, or out of the body, I cannot tell," he had once been "caught up to the third heaven" and there encountered wonders unspeakable.

X-76

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Chapter 10

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:[1]

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

[1]Psalm 40, 6ff.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;[1]

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.[2]

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

[1]Jeremiah, 31, 33f. [2]Deuteronomy, 32, 35 and 36.

The Epistle to the Romans

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be

do mortify the deeds of the body, ye shall live."

Paul insists that faith in Jesus is the one and only thing

The Epistle to the Romans

BY S. QUEROL, A CONTEMPORARY FRENCH ARTIST.

✠

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans, 8, 18.

FROM Ephesus probably was also written the most celebrated of all Paul's Epistles, that to the Romans. The great missionary had not yet been to Rome, but his heart had long burned within him to preach the Faith in the gorgeous capital of the world. A Church had already been established there, and its members must have suffered, though we know not how. Paul writes to them with glorious encouragement, foreseeing the yet crueller persecution which was to be. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Paul insists that faith in Jesus is the one and only thing needful, and then sets forth that noble attitude which the martyrs of the Church were to take, and did take, through many anguished centuries. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good."

X-77

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.[1]

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Chapter 11

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:[2]

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead,

[1]Habakkuk, 2, 3f. [2]The Revised Version changes "tabernacles" to "tents."

so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.[1]

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

[1]Genesis, 21, 12.

"Great Is Diana"

BY A. PIRSCH, A CONTEMPORARY GERMAN ARTIST.

✠

"And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians."—Acts, 19, 28.

WHILE Paul was thus writing from Ephesus, he was also teaching there. Despite the miraculous conversion of the sorcerers, he could not wholly turn the people from their ancient religion. Ephesus was above all things a religious city, consecrated to the worship of the goddess Diana, whose image was said to have fallen there from heaven. The Ephesian temple to Diana was accounted among the seven wonders of the world; and one chief business of the city was that of the silversmiths who made images of Diana.

These silversmiths, seeing their trade reduced and ruin threatening them because of Paul's teaching, stirred up a tumult against the new Faith, and seized two of its teachers to destroy them. Paul tried to calm the multitude, but could not make himself heard. The town authorities were also helpless; for the silversmiths drowned all voices with their clamor, summoning everyone to the great square, and shouting steadily for two hours, "Great is Diana of the Ephesians!"

After much pleading the tumult was appeased; but Paul thought best to leave the city for a time so as not to arouse a yet more bitter opposition.

X-78

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

Chapter 12

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

[1]Proverbs, 3, 11f.

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.
11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
12 Wherefore lift up the hands which hang down, and the feeble knees;
13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:
15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;
16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.
18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:
20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:[1]
21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)[2]
22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.
24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.
25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:
26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.[3]
27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

[1]Exodus, 19, 12f. [2]Deuteronomy, 9, 19. [3]Haggai, 2, 26.

Paul Raiseth the Dead

BY ARNOLD HOUBRACKEN, A DUTCH ARTIST, DIED 1719.

✝

"And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him."—Acts, 20, 10.

PAUL'S earlier preaching career had not apparently been aided by the performance of miracles; but as his power and success increased, his confidence in himself and his ability to summon miracles of conviction seem both to have increased equally. It was after leaving Ephesus, at the time of the great tumult, that he performed that deepest of all physical miracles, which Jesus thrice and Peter once had performed before him, the raising of the dead.

Paul had gone from Ephesus to Greece, and had thence returned again to Troas in Asia. He was in haste, for now his mind was bent on returning to Jerusalem again. Therefore he could stop only very briefly with the faithful in Troas, and, assembling a number of them in an upper room, he continued preaching to them until midnight was passed. The room was hot with the many lights; and one listener, a young man named Eutychus, much against his will, dropped asleep. Losing thus his balance, he fell from the third story to the ground, "and was taken up dead."

Hastening to the youth's side, Paul embraced him and summoned him back to life. Whereat the faithful "were not a little comforted"; and Paul, after talking to them "even till break of day," hurried onward on his journey.

X-70

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

Chapter 13

1 Divers admonitions as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.[1]

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.[2]

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to-day, and for ever.

9 Be not carried about divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

[1] The Revised Version reads, "Be ye free from the love of money; content with such," etc.; Deuteronomy, 31, 6; Joshua, 1, 5. [2] Psalm 118, 6.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶Written to the Hebrews from Italy by Timothy.[1]

THE GENERAL EPISTLE OF

James

This Epistle is called "general" because it was directed not to any Church in particular but to the Jewish Christians everywhere. Its position among the sacred Books has always been somewhat disputed, not only by the ancient fathers but even more by moderns, Luther in particular repudiating it with vehemence. The antiquity of the Epistle is undenied, some scholars even giving it a date earlier than the Pauline letters; but its doctrine has been opposed because of its strongly Jewish spirit. The name James, if we accept the Epistle as written in the first Christian generation, still leaves the personality of the writer dubious. He may have been either, James the greater of the apostles, or James the less. While according to common opinion, these two are to be discriminated from yet a third James, that "brother of the Lord" who as the first bishop of Jerusalem here speaks to his Jewish flock.

Chapter 1

1 *We are to rejoice under the cross,* 5 *to ask patience of God,* 13 *and in our trials not to impute our weakness, or sins unto him,* 19 *but rather to hearken to the word, to meditate in it, and to do thereafter.* 26 *Otherwise men may seem, but never be truly religious.*

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.[2]

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this,* that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

[1]This subscription is omitted in the Revised Version. [2]The meaning of the opening phrase here is, ' do not become teachers in great numbers." Many wanted to become teachers. This is a warning against it.

Paul Returneth to Jerusalem

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

✝

"And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."—Acts, 20, 37 and 38.

FROM Troas Paul hasted to Ephesus. He had now strongly borne in upon him by the Holy Spirit that he must go to Jerusalem, and that never again would he visit his followers in the many churches of Asia that he had founded. At Ephesus, therefore, which specially he loved and where he was specially beloved, he preached a tender farewell sermon, telling his people, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."

He warned them of the persecutions to come upon them as well as upon him. Then with heavy heart he bade them adieu and sailed for Palestine. Here also when he landed at Cæsarea the faithful would have held him from going onward to Jerusalem, prophesying that suffering and imprisonment awaited him. But Paul's will held firm.

X-80

7 For let not that man think that he shall receive any thing of the Lord.
8 A double minded man *is* unstable in all his ways.
9 Let the brother of low degree rejoice in that he is exalted:
10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.
11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.
12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:
14 But every man is tempted, when he is drawn away of his own lust, and enticed.
15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.
16 Do not err, my beloved brethren.
17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.
19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.
20 For the wrath of man worketh not the righteousness of God.
21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
22 But be ye doers of the word, and not hearers only, deceiving your own selves.
23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.
27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Chapter 2

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving, and merciful: 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?[1]

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.[2]

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

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[1]Leviticus, 19, 18. [2]Exodus, 20, 13f; Deuteronomy, 5, 17f.

The Tumult in Jerusalem

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✠

"And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people."—Acts, 21, 35.

IN JERUSALEM, Paul's welcome was less loving. The members of the earliest Church, all Hebrews themselves, could not quite feel satisfied with Paul's tremendous extension of their religion to the Gentiles, especially since he coupled this with neglect of the Faith's Jewish foundation and traditions. The Apostles now counselled Paul that he should go through a Jewish ceremony of repentance, so as to convince the people that he himself had not abandoned Judaism.

Paul did this, and those of the Faith were satisfied; but as he stood in the Temple engaged in the ceremonial, the other Jews saw and knew him as the man who had been so hated by the Jews of other cities. They attacked Paul and would have slain him, had not the Roman soldiers interfered. These seeing Paul the centre of such frenzy supposed him to be some terrible criminal. They bound him with chains; but when they would have carried him away "into the castle," Paul entreated to be allowed to address the people. Being permitted, he began a noble defense; but the moment he mentioned having taught the Gentiles, the mob burst again into such uproar that the soldiers could scarce defend their prisoner, and hurried him away.

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20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar.

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.[1]

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

Chapter 3

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, and strife.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

[1] Genesis, 15, 6; Isaiah, 41, 8; 2 Chronicles, 20, 7.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

Chapter 4

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adultresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.[1]

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep, let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

[1] Proverbs, 3, 34.

The Charges Against Paul

BY WILLIAM HOGARTH, THE ENGLISH MASTER, DIED 1764.

✝

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—Acts, 24, 25.

WHEN Paul was first arrested, the Romans prepared, according to their usual cruel custom, to scourge him, so as to torture him into confessing what terrible crime he had committed which had thus enraged the Jews. To protect himself, Paul declared his Roman citizenship. After that the soldiers dared not harm him. They summoned the chief priests to accuse Paul: but the great teacher argued so ably with his opponents that many of these were led to believe in him and support him. Thus the court was broken up in disorder.

After this failure, forty men among those who were most embittered against Paul made a solemn vow to slay him wherever they could reach him. To give the murderers opportunity, the priests asked that Paul be again examined in public. His friends, however, warned the Romans of the plot; and the Roman governor of the city, not Pilate now but a stronger man, sent Paul away secretly at night under an ample guard. He was thus brought to Cæsarea, where Felix, the governor of all Judea, lived. Here the Jewish priests were summoned to make their charges against the prisoner; but they could prove no case against his bold defense. Nay, even the Roman governor himself, an evil-minded man. was abashed by Paul's high words and purity.

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13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
14 Whereas ye know not what *shall be* on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.
15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.
16 But now ye rejoice in your boastings: all such rejoicing is evil.
17 Therefore, to him that knoweth to do good, and doeth *it* not, to him it is sin.

Chapter 5

Wicked rich men are to fear God's vengeance. 7 *We ought to be patient in afflictions, after the example of the prophets and Job:* 12 *to forbear swearing,* 13 *to pray in adversity, to sing in prosperity:* 16 *to acknowledge mutually our several faults, to pray one for another,* 19 *and to reduce a straying brother to the truth.*

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you.*
2 Your riches are corrupted, and your garments are motheaten.
3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.
4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.
5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.
6 Ye have condemned *and* killed the just; *and* he doth not resist you.[1]
7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.
8 Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh.
9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.
10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.
11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.
12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.
13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.
14 Is any sick among you? let him call for the elders of the church;

[1] The Revised Version alters "just" to "righteous one."

and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

THE FIRST EPISTLE GENERAL OF

Peter

This Epistle is addressed to all the Christians but more especially to those who were "scattered," that is presumably to the Jews driven from Jerusalem. There is no positive mention of this Epistle before the second Christian century, and some critics incline to ascribe it to that date. Most scholars, however, regard it as a work of the first century, as giving the actual words of Peter, and as having been written, as it says, from "Babylon," that is, Rome, during Peter's imprisonment there before he suffered martyrdom about the year 64.

Chapter 1

1 *He blesseth God for his manifold spiritual graces:* 10 *shewing that the salvation in Christ is no news, but a thing prophesied of old:* 13 *and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,[1]

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of

[1] "hath begotten" is altered to "begat" in the Revised Version.

"Almost Thou Persuadest Me"

BY SIR JAMES THORNHILL, COURT PAINTER OF ENGLAND, DIED 1734. FROM HIS SERIES IN ST. PAUL'S, LONDON.

✠

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."—Acts, 26, 28.

DESPITE the breakdown of the charges against Paul, he was held prisoner in Cæsarea for two years. The wicked governor sought to please the Jews, and hoped to exact a bribe from Paul for his release. After two years Felix was succeeded by Festus, a more honorable man; and when the Jews again accused Paul, Festus listened to his defense. Paul demanded that as a Roman citizen he be tried at Rome; and Festus, much impressed by the teacher's words, brought the case before King Agrippa, the successor of Herod, and Roman viceroy over all Palestine.

Thus Paul spake before the highest authorities in all the East. So well and vigorously did he defend himself that Festus cried out, "Paul, thou art beside thyself; much learning doth make thee mad." And so potently did he expound the Faith that King Agrippa, sitting there beside his queen, Bernice, was well nigh persuaded to believe—though the text of the Biblical verse of his outcry has sometimes been interpreted as being sarcastic rather than hesitant. Both Agrippa and Felix agreed that there was no cause for charging Paul as a criminal.

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old that perisheth, though it be tried with fire, might be found unto raise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* ot, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched iligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ hich was in them did signify, when it testified beforehand the suffer- ngs of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto s they did minister the things, which are now reported unto you by nem that have preached the gospel unto you with the Holy Ghost ent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope o the end for the grace that is to be brought unto you at the revelation f Jesus Christ;

14 As obedient children, not fashioning yourselves according to he former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all nanner of conversation;

16 Because it is written, Be ye holy; for I am holy.[1]

17 And if ye call on the Father, who without respect of persons udgeth according to every man's work, pass the time of your sojourn- ng *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corrup- ible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spots:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through he Spirit unto unfeigned love of the brethren, *see that ye* love one nother with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower f grass. The grass withereth, and the flower thereof falleth away:[2]

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

[1]Leviticus, 11, 44f; 19, 2; 20, 7. [2]Isaiah, 40, 6-8.

Chapter 2

1 He dehorteth them from the breach of charity: 4 shewing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.[1]

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,[2]

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.[3]

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:[4]

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

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[1]Isaiah, 28, 16. [2]Psalm, 118, 22. [3]Isaiah, 8, 14. [4]The Revised Version alters "peculiar people" to "people for God's own possession."

Paul Shipwrecked

BY FRÉDÉRIC LIX, A CONTEMPORARY ALSATIAN ARTIST.

✠

"And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves."—Acts, 27, 41.

PAUL'S acquittal by King Agrippa did not bring him a release; for he had appealed to Cæsar, and when a Roman citizen did this, no one but Cæsar might pass judgment on him. Therefore Paul, still treated as a prisoner, was sent by ship to Rome under a strong guard. Thus were his missionary labors extended to a still more distant field.

On board the ship Paul soon displayed that mastery which he had ever held over other men. The voyage was long and dangerous; for winter was approaching. Paul, foreseeing danger, warned the shipmaster, but without avail. Then the tempest seized them, and for fourteen days they drove before it, not knowing where they were. Paul kept up the spirits of the rest, declaring that God meant him to reach Rome and had promised him that none of those who brought him there should perish. At length the ship approached land; the sailors put out a boat and would have fled, but Paul prevented them. Then the ship struck upon the rocks and was destroyed. The soldiers would have slain all the prisoners lest some should escape. But the chief captain, who had learned to love Paul, forbade the slaughter, and ultimately, with the sailors' help, all of them reached the shore in safety.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Chapter 3

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives.

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.[1]

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:[2]

[1] In the Revised Version the last clause reads, "and are not put in fear by any terror." [2] Psalm 34. 12-16.

11 Let him eschew evil, and do good; let him seek peace, and ensue it.[1]

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Chapter 4

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth;* 12 *and comforteth them against persecution.*

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

[1] "ensue" here means "pursue."

The Viper Made Harmless

BY SIR JAMES THORNHILL. FROM HIS SERIES OF THE LIFE OF PAUL, IN ST. PAUL'S, LONDON.

✠

"And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."—Acts, 28, 4.

THE castaways found that they had been wrecked upon the island of Melita, or Malta, more than half way to Rome. The rude islanders were hospitable but ignorant; and Paul was again compelled to arouse and encourage his exhausted fellow travellers. Under his lead, a fire was built for warmth against the storm

Then occurred a striking incident. As Paul laid some sticks upon the fire, a viper, roused by the warmth, twisted suddenly from out the flame and fastened itself upon Paul's hand. The bite of this snake is a deadly poison; but Paul unconcernedly shook the creature back into the fire, and continued his labors. The bystanders, especially the natives of Melita, stood watching in awe and horror, expecting him to fall dead before their eyes. But when they saw no evil followed, they changed their minds and thought him a god.

Other miracles also did Paul perform upon the island, so that many there, as everywhere he went, were apparently converted to the Faith.

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6 For for this cause was the gospel preached also to them that are ead, that they might be judged according to men in the flesh, but ve according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and vatch unto prayer.

8 And above all things have fervent charity among yourselves: or charity shall cover the multitude of sins.[1]

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same ne to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man ninister, *let him do it* as of the ability which God giveth: that God in ll things may be glorified through Jesus Christ, to whom be praise nd dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which s to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; hat, when his glory shall be revealed, ye may be glad also with xceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* for he spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

Chapter 5

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

[1]Here, as usually, the Revised Version changes "charity" to "love."

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour:

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you.*

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you,* saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE GENERAL OF

Peter

The authenticity of this Epistle as a work of Peter the Apostle is much more doubtful than that of the preceding one. Church writers of the third century knew of its existence and approved its teaching, but did not regard it as assuredly belonging among the "inspired" writings. If actually written by Peter, it must be placed about the year 64.

Chapter 1

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Paul Reacheth Rome

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

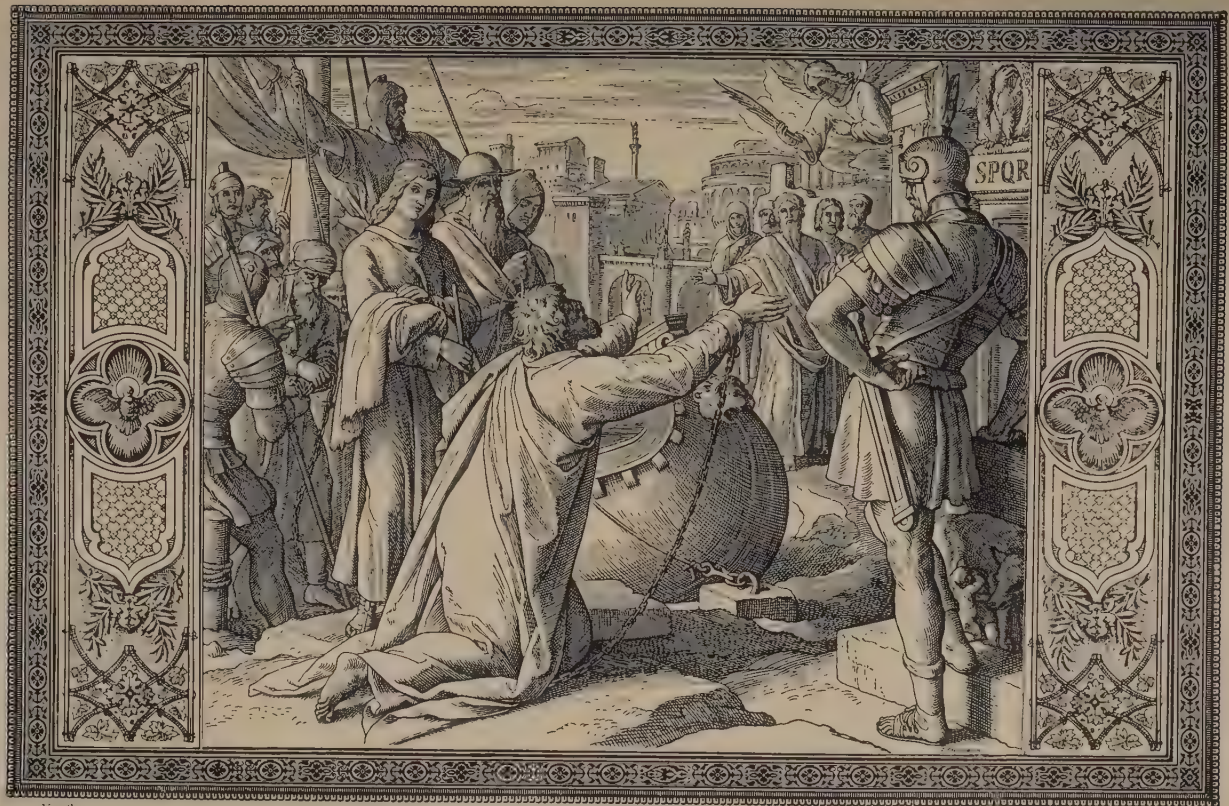
✠

"And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the three taverns: whom when Paul saw, he thanked God, and took courage."—Acts, 28, 15.

THUS at length through many vicissitudes came Paul to Rome, the capital of the world. He landed near Naples; and advancing thence until within sight of Rome, "he thanked God and took courage." There was already a Christian colony in the capital, and its members welcomed Paul eagerly. He was still in chains; but he seems never to have been in serious danger from the idle charges which the Jews had made against him. Instead, he was at once permitted to dwell in his own house under guard of a soldier.

Within three days of his entry into Rome, he called the Jews there together, and explained his case. He explained to them also the new Faith as he taught it; "and some believed the things which were spoken, and some believed not." When they disputed, Paul told them, as he had told other Jews elsewhere, that though the first news was sent to them, yet this salvation was for the Gentiles also, and "they will hear it."

With this prophecy the Book of the Apostles closes, telling only how Paul continued for two years dwelling and teaching in Rome, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."



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5 And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;
6 And to knowledge temperance; and to temperance patience; and to patience godliness;
7 And to godliness brotherly kindness; and to brotherly kindness charity.
8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.
9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.
13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;
14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.
15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.
16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
18 And this voice which came from heaven we heard, when we were with him in the holy mount.
19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
20 Knowing this first, that no prophecy of the scripture is of any private interpretation.
21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Chapter 2

1 He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known and avoided.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;[1]

6 And turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have, exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

[1] "the eighth person" is altered in the Revised Version to "with seven others."

Paul's Epistles from Captivity

BY REMBRANDT VAN RYN, THE GREAT DUTCH MASTER, DIED 1669.

✠

"I have fought a good fight, I have finished my course, I have kept the faith."—II. Timothy, 4, 7.

AFTER the close of the Book of "Acts," the Bible gives us no definite information as to the career of any of the Apostles. From the later Epistles of Paul we can gather some information as to his fate. He seems to have been released from his first captivity at Rome, and to have made many further journeys. Then he was arrested again, perhaps at the time of the terrible persecution of the Christians by Nero. This second captivity seems to have been rigorous and to have ended in the great preacher's martyrdom.

While imprisoned in a solitary cell he wrote calmly and cheerfully to his various friends and churches. His Epistles to his beloved disciple Timothy speak especially of his own predicament, telling that many have "swerved aside," and that he stood alone before his judges. "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."

Quietly, even joyously, the aged Apostle wrote, "For I am now ready to be offered, and the time of my departure is at hand."

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19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.[1]

Chapter 3

1 He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

[1] Proverbs, 26, 11.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul, also according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

THE FIRST EPISTLE GENERAL OF

John

Of this first Epistle of John no mention has been preserved earlier than the second Christian century, but its very close likeness to the Gospel of John has led to its general acceptance by all religious scholars as being by the author of the Gospel of John. It is not a formal letter but rather a general sermon or exhortation to the world at large.

Chapter 1

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

Peter's Epistles

BY PETER PAUL RUBENS. FROM THE PRADO GALLERY, MADRID.

✝

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood."—I. Peter, 2, 5.

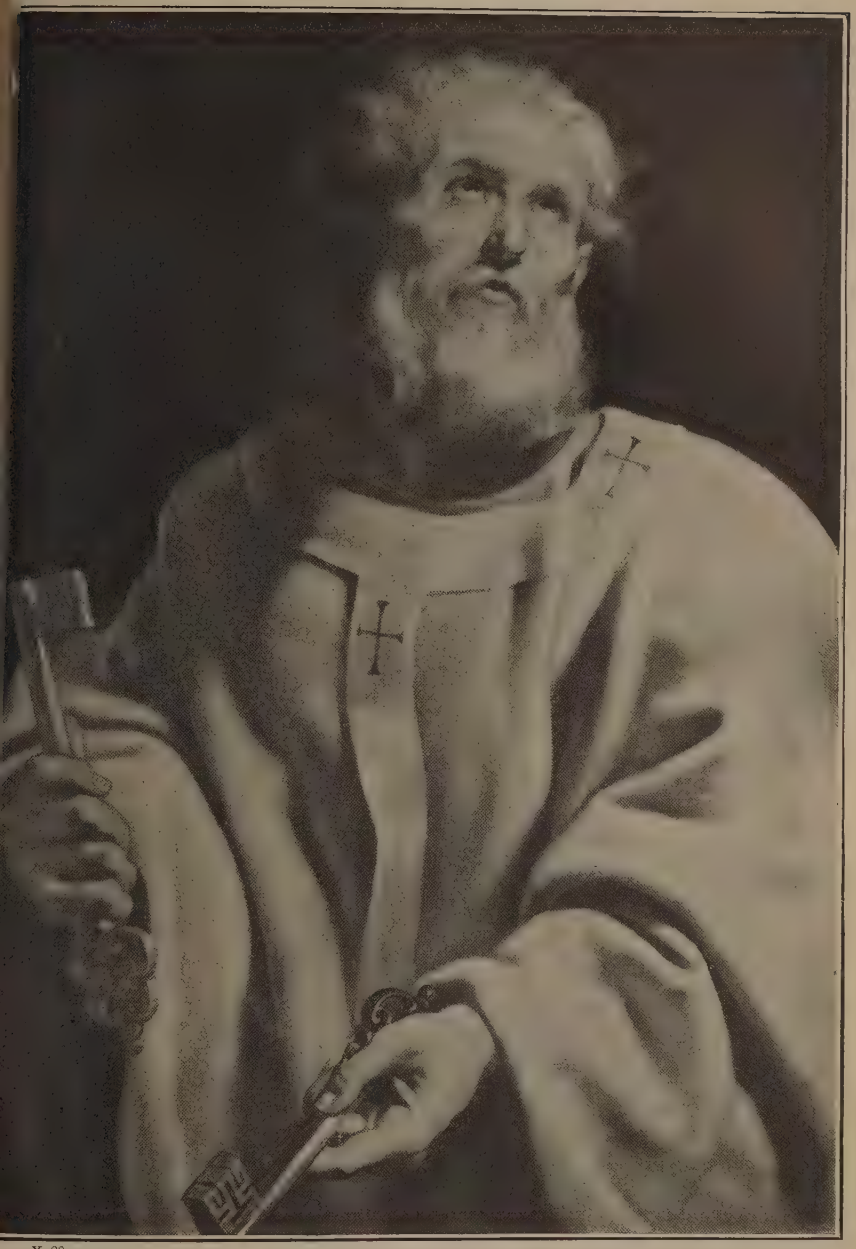
THERE are other Epistles beside those of Paul. One is from "James," probably, that is, from the first bishop of Jerusalem. Another is from "Jude," perhaps the Apostle. Two are from "Peter"; and while the second of these may possibly be the work of some later "Peter," the first is almost surely from the hand of that first great Apostle to whom Jesus Himself had given the keys of the Church. The writer of this powerful Epistle says that he writes from "Babylon," which may be a figurative term for Rome, where according to tradition Peter suffered martyrdom under Nero.

In this letter Peter urges all believers to stand fast even unto death. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

Again, he says, this tempestuous Peter, who had been so vehement in earlier days, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

"For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."



7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Chapter 2

He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him, *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him

that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Chapter 3

1 He declareth the singular love of God towards us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear

John's Visions

BY FRANCIS ZURBARAN, THE SPANISH MASTER, DIED 1662

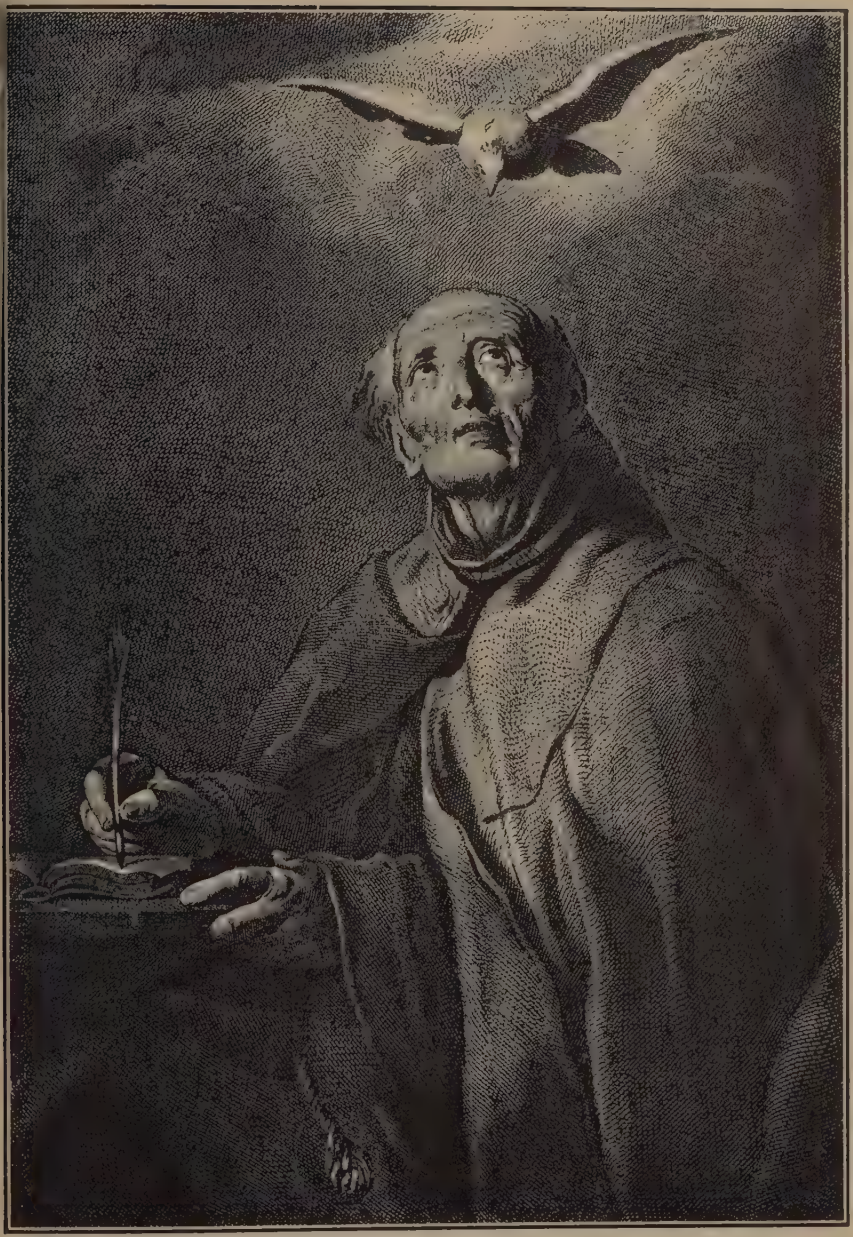
✠

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."—Rev., 1, 9.

JOHN, the Apostle "whom Jesus loved," the writer of the Gospel, wrote also some brief Epistles, speaking, as his Gospel had done, of Love. Then, last of all the Books of the Bible, comes that marvellous, mysterious "Revelation," which has generally been accepted by the Church, though without positive knowledge of the fact, as being the work of this same "John." According to tradition John, of whom Jesus had said, "if I will that he tarry till I come, what is that to thee?" outlived all the other Apostles. In his extreme old age he was exiled by the Emperor Domitian to the little, barren island of Patmos in the Ægean Sea. There he saw mighty visions foretelling the future of the Faith and of the world; and these he wrote down, but darkly, so that only one like himself, illumined of God, might understand.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindred of the earth shall wail because of him. Even so, Amen.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."



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what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the

name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Chapter 4

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholick faith: 7 and by many reasons exhorteth to brotherly love.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Jesus Knocketh

BY WILLIAM HOLMAN HUNT, A CONTEMPORARY ENGLISH ARTIST.

✠

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev., 3, 20.

JOHN'S first vision was that God Himself stood before him, surrounded by seven golden candlesticks, typifying the seven Churches of Asia. The picture drawn of God is simple and majestic; His eyes are "as a flame of fire"; His voice "as the sound of many waters." The Divine greeting to John is comprehensive and complete: "Fear not; I am the first and the last.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

The Vision dictates to John seven letters addressed to the seven Churches of Asia, giving each some needed encouragement or reproof. Last of these letters is that to the Laodiceans, who are rebuked for their eagerness to accumulate wealth and to prosper in the comforts of this world. Jesus is represented as knocking at their door for entrance and being ignored by many, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

This first vision of John closes with Christ's warning and promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

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19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, that he who loveth God love his brother also.

Chapter 5

1 He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.[1]

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death he

[1]The Revised Version omits this verse [combining it with the next: "For there are three who bear witness, the Spirit and the water and the blood: and the three agree in one."]

shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

THE SECOND EPISTLE OF

John

This Epistle has always been among those regarded as of doubtful authority. Many teachers have thought it was written after the death of the apostle John, and is by another John, "the presbyter." It seems a private and personal epistle, though some scholars interpret the "elect lady" to whom it is addressed as meaning the Church.

Chapter 1

1 He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

The Glory of the Lamb

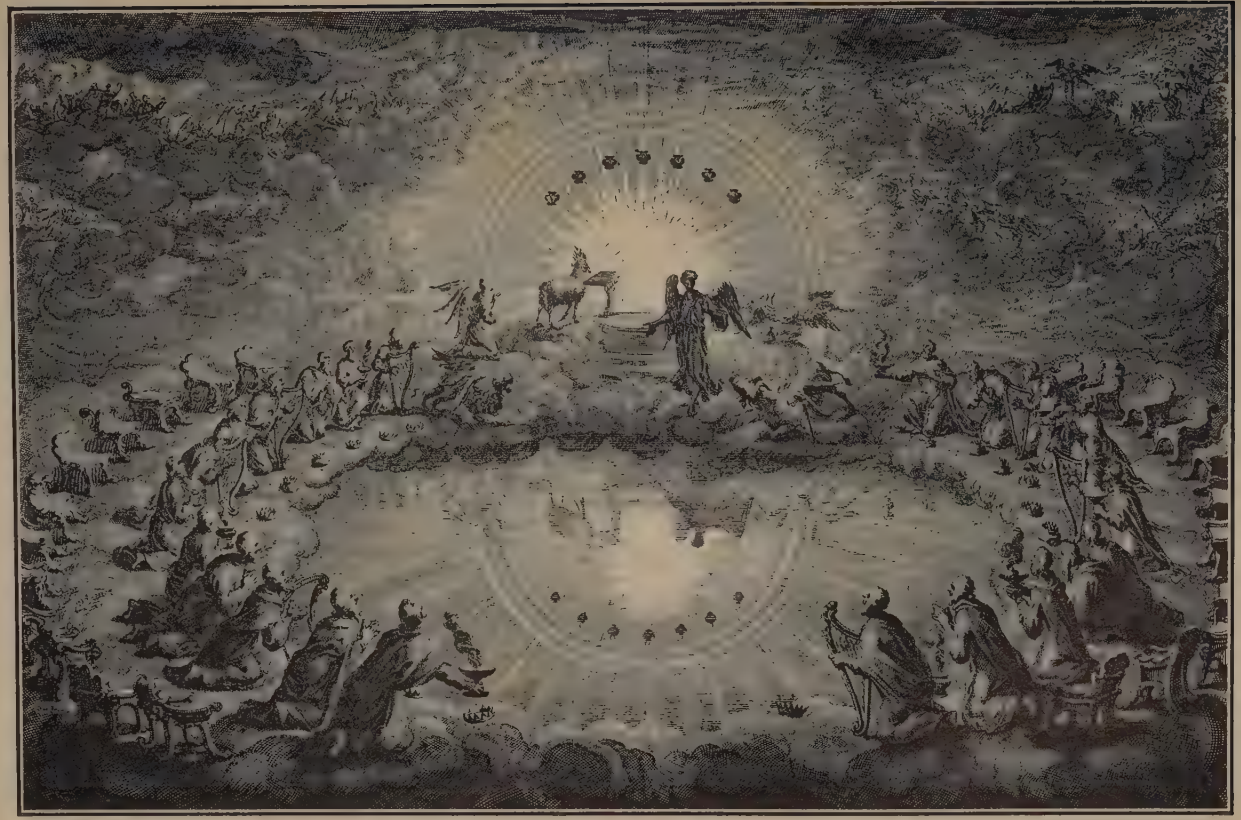
BY DAVID VAN DER PLAATS, A DUTCH ARTIST OF THE EIGHTEENTH CENTURY.

✠

"And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev., 5, 13.

WITH the fourth chapter of Revelation begins John's more truly "Apocalyptic" vision of the future, the great strife with evil, the second coming of Christ, the ending of the world as we have known it, and the creation of the "New Jerusalem."

The visionary saw "a door opened in Heaven," and, being summoned upward, he beheld God seated on a wondrous throne, from which came "lightnings and thunderings and voices," and beside which towered seven flames, the archangels of God. Four huge beasts "full of eyes within" guarded the throne. Surrounding it were four and twenty venerable "elders" crowned with gold; and by the side of the throne lay the Book of the Future sealed with seven seals. An angel in a mighty voice summoned any man to come forth who was worthy to read the book. And John wept much, for "no man in heaven, nor in earth, neither under the earth was able to open the book." Then came forward "a Lamb as it had been slain;" that is, Jesus came, He who had been sacrificed for men. The Lamb took the Book to open it with assured power. Then all heaven rejoiced. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood."



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8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.[1]

13 The children of thy elect sister greet thee. Amen.

THE THIRD EPISTLE OF

John

This Epistle ranks with II John both in its doubtful origin, and its character as a personal letter.

Chapter 1

He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith,

[1]The word "paper" here means "papyrus." Our modern "paper" was not invented until centuries later.

neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

THE GENERAL EPISTLE OF

Jude

This Epistle was accepted by the Christian church of the second century; but we have no positive evidence of its having been generally known in the first century. The author calls himself the brother of James, probably, therefore, also a brother of Jesus. Some scholars believe that some later teacher wrote in Jude's name. The Epistle closely resembles II Peter, 2.

Chapter 1

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners, horrible punishment is prepared, 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

The Four Kings Ride Forth

BY ALBERT DURER, THE FIRST GREAT GERMAN MASTER, DIED 1528.

✠

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."—Rev., 6, 8.

THE Lamb of the vision opened the first of the seven seals of the Book of the Future; and John, summoned to look by one of the beasts guarding the throne, saw an armed king ride forth upon a white horse, "conquering and to conquer." A second seal, being opened, revealed a red horse whose rider armed with a huge sword took all peace away from the earth, so that men everywhere slew one another. The third seal disclosed a horseman in black, carrying a pair of scales, and bringing famine upon earth. Then came the opening of the fourth seal, whereon Death himself rode forth upon a "pale horse." He headed all the earlier destroyers, and together they ravaged the unhappy world.

The fifth seal was opened also; but it did not add to the ravagers, neither did it check them. It revealed the souls of all the martyrs, rising to meet God: "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.[1]

10 But these speak evil of those things which they know not: but what they know naturally, as brute-beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.[2]

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:[3]

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

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[1]There is no Biblical account of this speech. [2]"Core" means "Korah" (Numbers, 16). [3]This passage is obscure in the Greek. The Revised Version translates it, "And on some have mercy, who are in doubt."

The Revelation

OF SAINT JOHN THE DIVINE

The "Revelation" or "Apocalypse" of John has always been the most puzzling book of the New Testament. Of its antiquity there can be no doubt: but its authorship is uncertain, its inspiration has been disputed, and its meaning has given rise to the most varied conjectures. It is a prophetic work similar to the apocalypses of the older Scriptures; and the tradition of the Christian Church represents it as having been written by John, the beloved Apostle, the writer of the Gospel, when in his old age he had been banished to the island of Patmos, about the year 96. Perhaps, however, the book is a compilation of two or more prophecies from various authors; and as to its purport, it may look either to what is now the past or to what is still the future. All we can be sure of is its final promise of a new Jerusalem, a Christian Church made glorious and secure.

Chapter 1

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and,

The Sixth Seal Opened

BY FRANCIS DANBY, A.R.A., AN IRISH ARTIST,
DIED 1861

✠

"For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6, 17.

THE newly risen martyrs cried for vengeance. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Then at length was the sixth seal opened. With it the end of earth began. "Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

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behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Chapter 2

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus,* 8 *Smyrna,* 12 *Pergamos,* 18 *Thyatira: and what is commended, and found wanting in them.*

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.[1]

7 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is;* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it.*

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morningstar.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Chapter 3

2 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatened if he do not repent.* 8 *The angel of the church of Philadelphia* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea rebuked, for being neither hot nor cold,* 19 *and admonished to be more zealous. Christ standeth at the door and knocketh.*

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore

[1] The Nicolaitans were an early Christian sect, holding antimonian views and a doctrine of Christ's partial divinity, which the Church rejected.

thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God:

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Chapter 4

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four living creatures full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four living creatures full of eyes before and behind.

7 And the first living creature *was* like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature *was* like a flying eagle.

8 And the four living creatures had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those living creatures give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,[1]

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Chapter 5

1 The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

AND I saw in the right hand of him that sat on the throne a book written within and on the outside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither

[1]The Revised Version changes "fall" to "shall fall," and "cast" to "shall cast."

The Angels' Trumpets

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.

✝

"And I saw the seven angels which stood before God; and to them were given seven trumpets."—Rev., 8, 2.

AMID the terrific tumult of earth's destruction, four angels held back the blasts of devastation until those who had believed and followed Christ were sheltered. Then came the end, the opening of the seventh seal. When this was unclosed, the seven archangels, the seven flames about the throne of God, sped down to earth, each bearing a mighty trumpet. As each blew a blast upon his trumpet a new destruction enveloped earth, "hail and fire mingled with blood," a burning mountain, "cast into the sea," the falling of a great star from heaven to poison the waters, the darkening of sun and moon, the rising of vapors "as the smoke of a great furnace" from the bottomless pit, the coming of armies of locusts and of terrific monsters.

Then the seventh angel swore that time should exist no more, that eternity should begin. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

Apparently with this thrilling promise one vision ends, another similar one begins.

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under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four living creatures and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four living creatures said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

Chapter 6

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

AND I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four living creatures, saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer.

3 And when he had opened the second seal, I heard the second living creature say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

Chapter 7

3 *An angel sealeth the servants of God in their foreheads.* 4 *The number of them that were sealed: of the tribes of Israel a certain number.* 9 *Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands.* 14 *Their robes were washed in the blood of the Lamb.*

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea,

nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four living creatures, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Chapter 8

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 3 Another angel putteth incense to the prayers of the saints on the golden altar. 6 Four of them sound their trumpets, and great plagues follow.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound![1]

Chapter 9

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there came forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

[1]The Revised Version changes "an angel flying" to "an eagle flying."

The War in Heaven

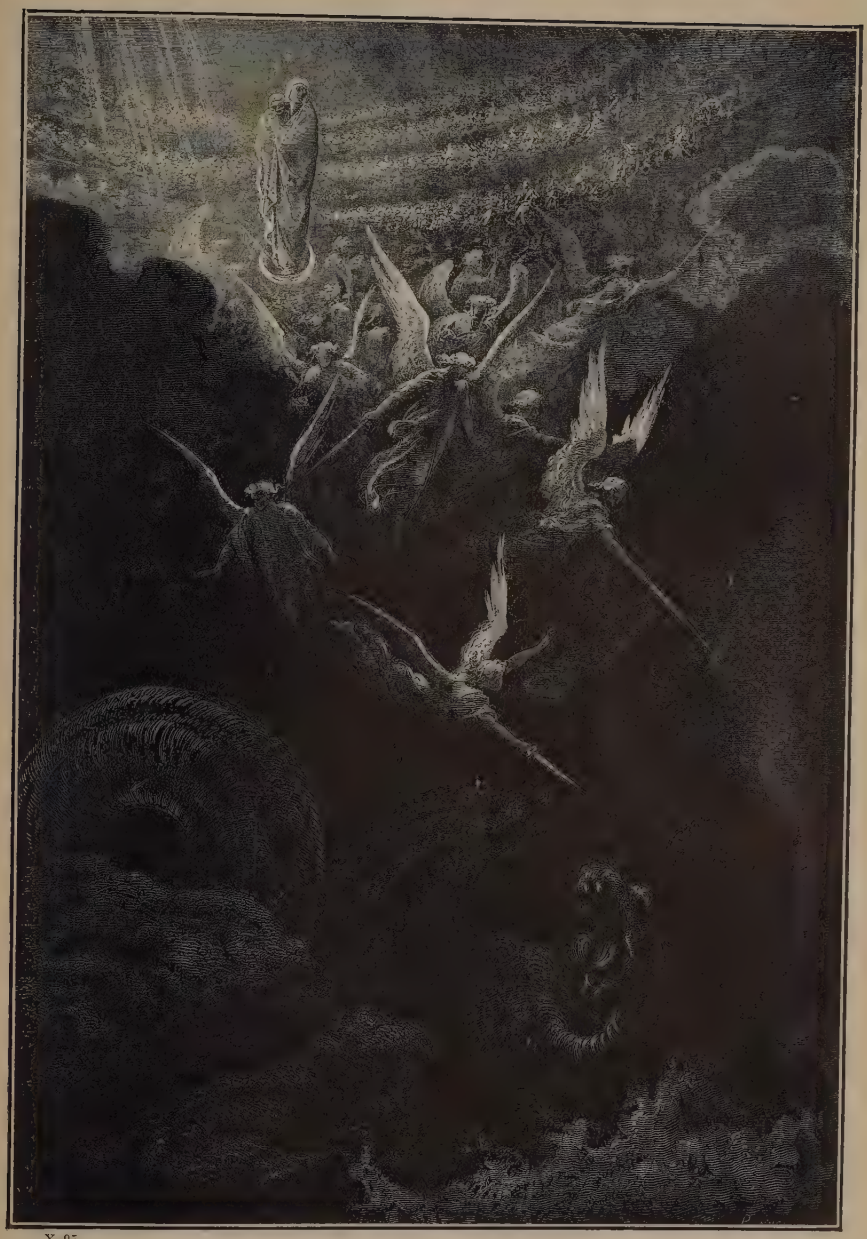
FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

✝

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."—Rev., 12, 7.

THE eleventh chapter of Revelation tells of the destruction to befall Jerusalem, and of the transference of God's magnificent Temple from earth to heaven. Then comes the remarkable twelfth chapter: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." A dragon, so gigantic that "his tail drew the third part of the stars of heaven," attacked her, seeking to devour her infant son. But the child was rescued, the woman fled, and the angel of God fought against the dragon and all his followers. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Expelled from heaven, the dragon continued on earth to persecute the woman. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."



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5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Chapter 10

1 *A mighty strong angel appeareth with a book open in his hand.* 6 *He sweareth by him that liveth for ever, that there shall be no more time.* 9 *John is commanded to take and eat the book.*

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Chapter 11

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied,* 11 *and after three days and a half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottom-

less pit shall make war against them, and shall overcome them and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and* behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Chapter 12

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child: 6 when she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and the child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Chapter 13

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

The Beast Reigns in Babylon

BY B. PICART, A FRENCH ARTIST, DIED 1734.

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"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" —Rev., 13, 4.

CHAPTER thirteen begins what perhaps may be called another vision in all this changing phantasm of tumult within tumult. John sees "a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." This beast was "Anti-Christ," a demon working miracles, so that all men except the devoted followers of Christ believed in the beast and worshipped him. Another beast helped him to rule over the "worldly" world. Then there came again seven angels bearing "the seven last plagues"; for the end of earth was at hand, and Christ Himself came, bearing a sickle to reap the harvest which was fully ripe at last.

In this vision, amid the general destruction, the prophet's eye is specially called to note the doom of a woman, gorgeously arrayed and typified as "Babylon," the mother of all sin. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." The woman rode in triumph upon the beast; but the voice of heaven condemned her and she perished suddenly. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

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3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

Chapter 14

1 *The Lamb standing on mount Sion with his company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and winepress of the wrath of God.*

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which followed the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the

earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

Chapter 15

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcome the beast.* 7 *The seven vials full of the wrath of God.*

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Chapter 16

2 *The angels pour out their vials full of wrath.* 6 *The plagues that follow thereupon.* 15 *Christ cometh as a thief. Blessed are they that watch.*

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Chapter 17

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast,* 5 *which is great Babylon, the mother of all abominations.* 9 *The interpretation of the seven heads,* 12 *and the ten horns.* 8 *The punishment of the harlot.* 14 *The victory of the Lamb.*

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great harlot that sitteth upon many waters:

Satan Bound

BY FRANZ STUCK, A CONTEMPORARY GERMAN ARTIST, LEADER OF THE MUNICH SCHOOL.

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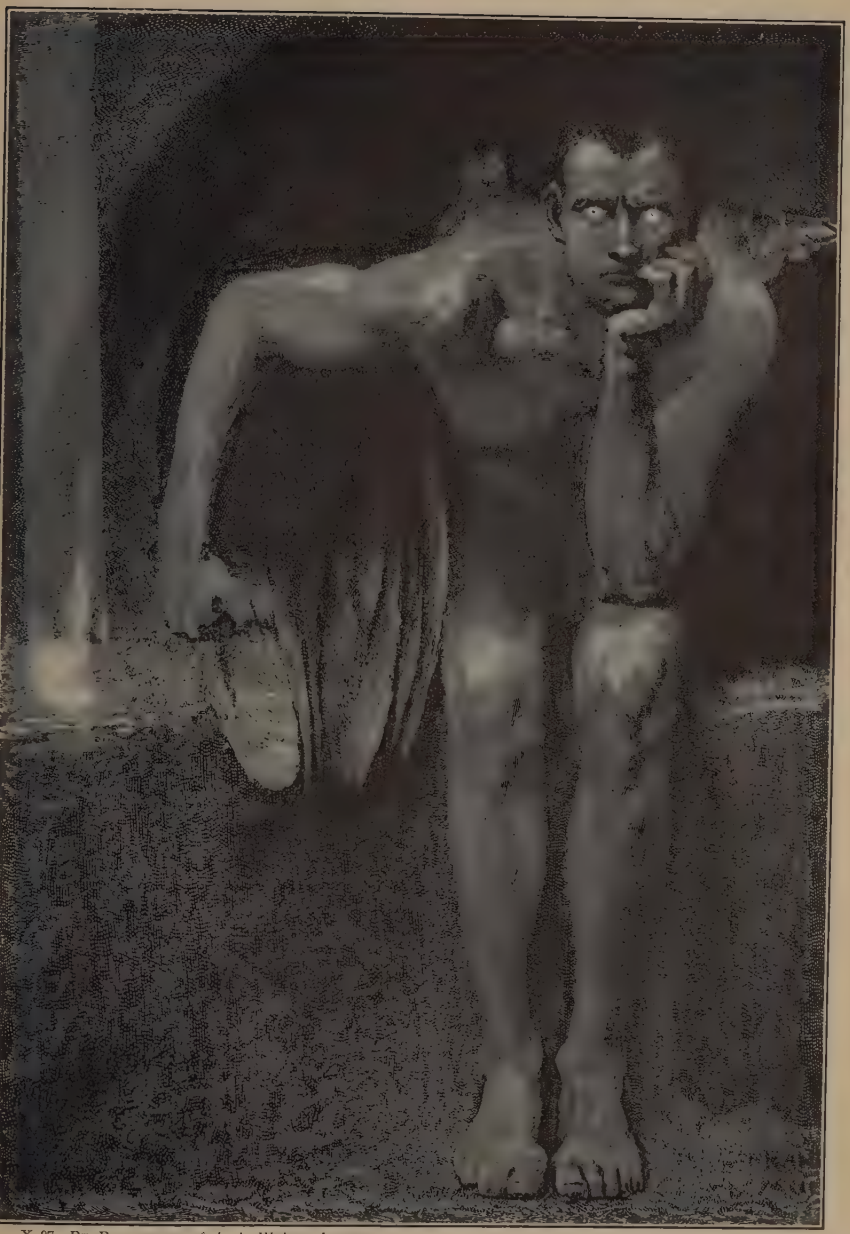
"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."—Rev., 20, 2.

AFTER the fall of the woman of Babylon, the vision of John sweeps swiftly to an end. He sees great rejoicing in Heaven. Then Christ Himself rides forth upon horseback, "KING OF KINGS, AND LORD OF LORDS," to conquer Satan. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Then came an angel with a chain and bound Satan helpless in "the bottomless pit" for a thousand years.

Yet even this was not the end; for Satan waited brooding through all his long imprisonment, and at its end "he must be loosed a little season." Then, still unpenitent, he gathered his forces once again for a last hopeless struggle. It was soon ended; the final judgment followed. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."



X-97—By Permission of J. J. Weber, Leipzig.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel; I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Chapter 18

2 *Babylon is fallen.* 4 *The people of God commanded to depart out of her.* 9 *The kings of the earth,* 11 *with the merchants and mariners, lament over her.* 20 *The saints rejoice for the judgments of God upon her.*

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to

nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee: and no craftsmen, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Chapter 19

1 God is praised in heaven for judging the great harlot, and avenging the blood of his saints, 7 The marriage of the Lamb. 10 The angel will not be worshipped. 11 Vision of The Word of God. 17 The fowls called to the great slaughter.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That he may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

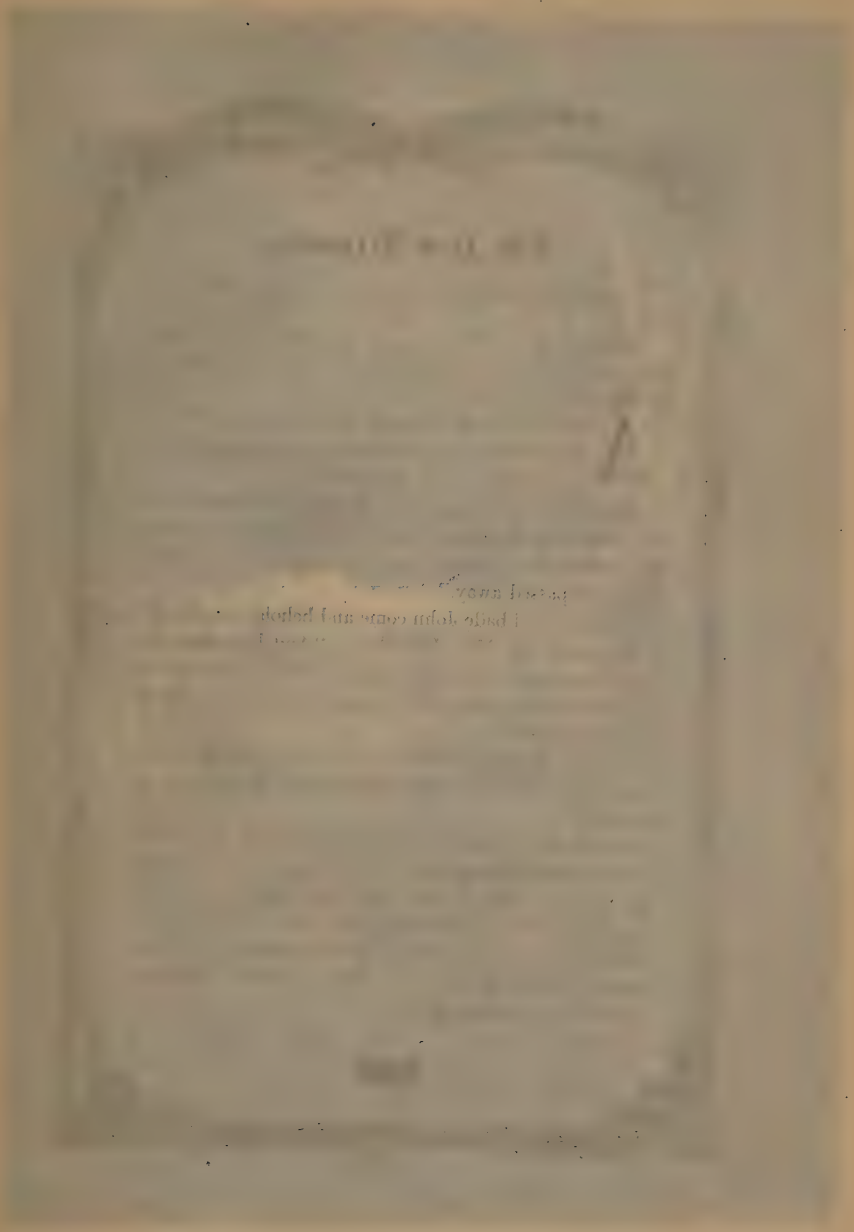
Chapter 20

2 Satan bound for a thousand years. 6 The first resurrection: they are blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand,

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.



The New Jerusalem

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.

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"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev., 21, 2.

"AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Then an angel bade John come and behold "the bride" of the Lamb, the New Jerusalem. "And he carried me away in the spirit to a great high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

"Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

Passionately joyous is the description of the beauty of that wonderful new city. At its close all the manifold visions end. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things." Then the last verse of the completed Bible bestows John's blessing upon men.

X-98

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison.

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Chapter 21

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according* to the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved

shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Chapter 22

1 *The river of the water of life.* 2 *The tree of life.* 5 *The light of the city of God is himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

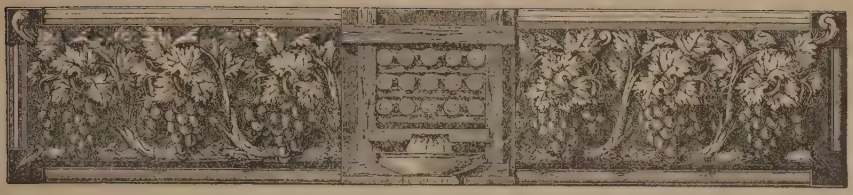
18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

THE END.



Vocabulary

OF THE PROPER NAMES IN THE NEW TESTAMENT

A

Abaddon (*ă-băd'dŏn*), means in Hebrew, the destruction.

Abba (*ăb'băh*), father.

Abilene (*ăb-bĭ'lē'nĕ*), a district between Lebanon and Hermon, whose capital was Abila.

Abiud (*ăb'ĭ-ŭd*), father of glory.

Aceldama (*ă-cĕl'dă-mah*), field of blood.

Achaia (*ă-kā'yah*), grief, a province of Greece.

Achaicus (*ă-kā'ĭ-kus*), a Greek proper name.

Achaz (*ā'kăz*), the same as Ahaz.

Achim (*ā'kĭm*), same as Jachim, He (*i.e.*, the Lord) will establish.

Adramyttium (*ăd-ră-mĭt'tĭ-um*), chamber of death, a seaport of Asia Minor.

Adria (*ā'drĭ-ah*), the Adriatic Sea.

Æneas (*ē-nē'ăs*), a Greek proper name.

Ænon (*ē'nŏn*), fountain.

Agabus (*ăg'ă-bŭs*), derived either from locust or from "love."

Agar (*ā'găr*), same as Hagar.

Agrippa (*ă-grĭp'pah*), surname of two Herods.

Alexander (*ăl'-ĕx-ăn'der*), defender of men.

Alexandria (*ăl-ex-ăn'drĭ-ă*), city of Alexander.

Allelujah (*ăl-ĕ-lū'yah*), praise ye Jehovah!

Alpheus (*ăl-fē'us*), perhaps man from the town Heleph.

Amos (*ā'moz*), burdened.

Amphipolis (*ăm-fĭp'o-lĭs*), the double city or city on both banks.

Amplias (*ăm'plĭ-ăs*), a common Roman slave name.

Ananias (*ăn-ă-nī'ăs*), the Greek form of Ananiah, Jehovah hath been gracious.

Andronicus (*ăn-drō-nī'kŭs*), conqueror of men.

Anna (*ăn'nă*), Greek form of Hannah, graciousness.

Annas (*ăn'năs*), gracious.

Antioch (*ăn'tĭ-ŏk*), name of two cities in Asia.

(1) the capital of Syria.
(2) a city of Phrygia.

Antipas (*ăn'tĭ-păs*), name of a Christian at Pergamum.

Antipatris (*ăn-tĭ-pā'trĭs*), city named after Antipater.

Apelles (*ă-pĕl'lēs*), name of a Christian in Rome.

Appollonia (*ăp-pŏl-lō'nĭ-a*), belonging to Apollo.

Apollos (*ă-pŏl'lŏs*), belonging to Apollo.

Apollyon (*ă-pŏl'yŏn*), destroyer.

Apphia (*ăp-fī'ă*) female name of endearment.

Appii-Forum (*ăp'pē-ī-fō'rŭm*), marketplace of Appius.

Aquila (*ăk'wĕ-lă*), eagle.

Archelaus (*ahr-kĕ-lā'ŭs*), prince of the people.

Archippus (*ahr-kĭp'pŭs*), master of horses.

Areopagus (*ăr-ē-ŏp′ă-gŭs*), hill of Mars.
Aretas (*a′rĕ-tăs*), ancient name of Nabatæan princes.
Arimathea (*ăr-ĕ-mă-thē′ă*), the double heights.
Aristarchus (*ăr-ĭs-tahr′kŭs*), best prince.
Aristobulus (*ăr-ĭs-tŏb′ū-lŭs*), best counsellor.
Armageddon (*ahr-mă-gĕd′dŏn*), mountain of Megiddo.
Artemas (*ahr′tĕ-măs*), a contraction of Artemidorus, gift of (goddess) Artemis.
Asia (*ā′shĕ-ă*), (1) Asia proper, *i.e.*, the consular province of Asia. (2) part of the consular province, embracing Mysia, Lydia, and Caria.
Assos (*ăs′sŏs*), a seaport of Asia Minor.
Asyncritus (*ă-sĭn′krĕ-tŭs*), incomparable.
Athens (*ăth′ĕns*), city of Athene (Minerva).
Attalia (*ăt-tā′lĭ-ă*), a seaport of Asia Minor.
Augustus (*aw-gŭs′tŭs*), venerable.
Azotus (*ă-zō′tŭs*), same as Ashdod, a stronghold.

B

Barabbas (*bă-răb′băs*), son of Abba.
Bar-jona (*băr-jō′nă*), son of Jona.
Barnabas (*băr′nă-băs*), explained by Luke as son of exhortation.
Barsabas (*băr′să-băs*), son of Saba.
Bartholomew (*băr-thŏl′ō-mew*), son of Tolmai.
Bartimeus (*bar-tĕ-mē′ŭs*), son of Timeus.
Bernice (*bĕr-nī′sĕ*), daughter of Herod I.
Bethabara (*bĕth-ăb′ă-ră*), house of the passage or ford.
Bethany (*bĕth′ă-nē*), house of the ship.
Bethesda (*bĕth-ĕs′dă*), house of mercy.
Bethphage (*bĕth-fā′gĕ*), house of figs.
Bethsaida (*bĕth-sā′ĕ-dă*), house of fishing or hunting.
Bithynia (*bĭ-thĭn′ĕ-ă*), a province of Asia Minor.
Blastus (*blăs′tŭs*), a sprout.
Boanerges (*bō-ă-nĕr′gĕs*), sons of thunder.
Bosor (*bō′sŏr*), same as Beor, a torch.

C

Cæsar (*sē′zăr*), title of all the Roman emperors.
Cæsarea (*sē-zăr-ē′ă*), city of Cæsar.
Caiaphas (*kāy′ă-făs*), depression.
Calvary (*kăl′vă-rĕ*), a skull.
Cana (*kā′nă*), a town in Galilee.
Candace (*kăn-dā′sĕ*), common name of the queens of Ethiopia.
Capernaum (*kă-pĕr′nā-ŭm*), village of Nahum, comfort.
Cappadocia (*kăp-pă-dō′shĕ-ă*), a province of Asia Minor.
Carpus (*kăr′pŭs*), fruitful.
Cenchrea (*kĕn-krē′ă*), port of Corinth.
Cephas (*sē′făs*), a rock.
Charran (*kăr′răn*), same as Haran.
Chloe (*klō′ē*), verdure.
Chois (*kē′ŏs*), an island in the Ægean Sea.
Chorazin (*kō-rā′zĭn*), a city of Galilee.
Chuza (*sū′zā*), steward of Herod Antipas.
Cilicia (*sĭl-ĭsh′ĕ-ă*), a district of Asia Minor.
Clauda (*klaw′dă*), an island near Crete.
Claudia (*klaw′dĭ-ă*), a female Roman name.
Claudius (*klaw′dĭ-ŭs*), a Roman name.
Clement (*klĕm′ĕnt*), mild.
Cleopas (*klē′ō-păs*), contraction of Cleopatros, sprung from a famous father.
Cnidus (*nī′dŭs*), a city of Asia Minor.
Colosse (*kō-lŏs′sĕ*), a city in Phrygia.
Coos (*kō′ŏs*), an island in the Ægean Sea.
Corinth (*kŏr′ĭnth*), most important city in Greece in New Testament times.
Cornelius (*kōr-nē′lĕ-ŭs*), a Roman name.
Cosam (*kō′săm*), a soothsayer.
Cresceus (*krĕs′sĕus*), growing.
Crete (*krēt*), an island in the Mediterranean.
Crispus (*krĭs′pŭs*), curly.
Cyprus (*sī′prŭs*), an island in the Mediterranean.
Cyrene (*sī-rē′nĕ*), a city of Africa.
Cyrenius (*sī-rē′nē-ŭs*), same as Latin, Quirinus.

D

Dalmanutha (*dăl-mă-nū'thă*), a city of Palestine.
Dalmatia (*dăl-mā'shĕ-ă*), a province on the Adriatic.
Damaris (*dăm'ă-rĭs*), woman in Athens.
Damascus (*dă-măs'cŭs*), a chief city of Syria.
Decapolis (*dĕ-căp'ō-lĭs*), the ten cities.
Demas (*dē'măs*), contracted from Demetrius.
Demetrius (*dĕ-mē'trĭ-ŭs*), belonging to Demeter or Ceres.
Derbe (*dĕr'bē*), the juniper tree.
Diana (*dī-ăn'ă*), the moon goddess.
Didymus (*dĭd'ĕ-mŭs*), a twin.
Dionysius (*dī-ō-nĭsh'ĭ-ŭs*), a follower of Bacchus.
Diotrephes (*dī-ŏt'rĕ-fēz*), nourished by Jove.
Dorcas (*dōr'kăs*), an antelope, gazelle.
Drusilla (*drū-sĭl'lă*), a daughter of Herod I.

E

Eli (*ē'lī*), my God.
Elisabeth (*ĕl-ĭs'ă-bĕth*), the oath of God.
Eloi (*ē'loy*), same as Eli.
Elymas (*ĕl'ĕ-măs*), a wise man, Luke interprets "magician."
Emmanuel (*ĕm'măn-ū-ĕl*), God with us.
Emmaus (*ĕm-mā'ŭs*), hot (springs).
Epaphras (*ĕp'ă-frăs*), contracted from Epaphroditus.
Epaphroditus (*ĕ-păf-rō-dī'tŭs*), belonging to Aphrodite, Venus.
Epenetus (*ĕ-pĕ-nē'tŭs*), praiseworthy.
Ephesus (*ĕf'fĕ-sŭs*), chief city of Asia Minor.
Ephphatha (*ĕf'fă-thah*), be opened.
Epicureans (*ĕp-ĕ-kū'rĕ-ănz*), followers of Epicurus.
Erastus (*ĕ-răs'tŭs*), beloved.
Esli (*ĕs'lī*), He (*i.e.*, Jehovah) hath reserved.
Eubulus (*ēu-bū'lŭs*), good in council.
Eunice (*ēu'nĕ-sĕ*), a good victory.
Euodias (*eū-ō'dĭ-ăs*), a good journey.
Euroclydon (*eū-rŏk'lĕ-dŏn*), a southeast wind raising (mighty) waves.
Eutychus (*eū-tē'kŭs*), of good fortune.

F

Felix (*fē'lĭx*), happy.
Festus (*fĕs'tŭs*), joyful.
Fortunatus (*fōr-tū-nā'tŭs*), prosperous.

G

Gabbatha (*găb'bă-thă*), an elevated place.
Gadara (*găd'ă-ră*), a city east of Galilee.
Gaius (*gā'yus*), a Roman name.
Galatia (*gă-lā'shĭ-ă*), a district of Asia Minor.
Galilee (*găl-lī-lē'*), circle, district.
Gallio (*găl'lĭ-ō*), name of proconsul of Achaia.
Gamaliel (*gă-mā'lē-ĕl*), a reward from God.
Gergesa (*gĕr-gĕs'ă*), a city east of Galilee.
Gethsemane (*gĕth-sĕm'ă-nĕ*), oil-press.
Gnostics (*nŏs'tĭks*), those who know.
Golgotha (*gŏl'gō-thah*), a skull.
Greece (*grēs*), same as Hellas or Javan.

H

Heli (*hē'lī*), name of Joseph's father.
Hermas (*hĕr'măs*), a common Roman slave name.
Hermes (*hĕr'mēs*), the god Mercury.
Hermogenes (*hĕr-mō'jĕn-ēs*), descended from Hermes.

I

Iturea (*ĭt-ū-rē'ah*), a province of Syria.

J

Jairus (*jā'rŭs*), He (*i.e.*, God) enlightens.
Jambres (*jăm'brēz*), name of an Egyptian magician.
Jannes (*jăn'nēz*), name of an Egyptian magician.
Jason (*jā'sŏn*), healer, the Greek equivalent of Jesus.
Jeremiah (*jĕr-ĕ-mī'ah*), Jehovah hurls.
Jesus (*jē'sus*), Saviour.
Joanna (*jō-ăn'nă*), Jehovah is (has been) gracious.

John (*jŏn*), Jehovah is (has been) gracious.
Joseph (*jō'zĕf*), May He (*i.e.*, God) increase!
Joses (*jō'zēz*), same as Joseph.
Judas (*jū'dăs*), same as Judah, celebrated.
Julia (*jū'lĭ-ă*), a common Roman female name.
Julius (*jū'lĭ-ŭs*), a common Roman name.
Junia (*jū'nĭ-a*), a comman Roman female name.
Jupiter (*jū'pĭ-tĕr*), chief Roman deity, Father Zeus.
Justus (*jŭs'tŭs*), righteous.

L

Laodicea (*lā-ŏd-ĭ-sē'ă*), name of a city of Phrygia.
Lasea (*lă-sē'ă*), a city of Crete.
Lazarus (*lăz'ă-rŭs*), God has helped.
Lebbeus (*lĕb-bē'ŭs*), same as Thaddeus.
Linus (*lī'nŭs*), one of Paul's helpers.
Lois (*lō'ĭs*), Timothy's grandmother.
Lucas (*lū'kas*), same as Luke, a Latin name.
Lucius (*lū'shĭ-ŭs*), of light.
Luke (*lūk*), of light.
Lycaonia (*lī-kā-ō'nĭ-ă*), a district of Asia Minor.
Lycia (*lĭ'sĭ-ă*), a district of Asia Minor.
Lydda (*lĭd'dă*), a city of Palestine.
Lydia (*lĭd'ĭ-ă*), a district of Asia Minor.
Lystra (*lĭs'tră*), a city of Lycaonia.

M

Macedonia (*măs-sĕ-dō'nĭ-ă*), land of the Macedones.
Magdala (*măg'dă-lă*), a tower.
Magdalene, (*măg'dă-lēnē*), of Magdala.
Malchus (*măl'kŭs*), Greek form of Malech, king.
Manaen (*mă-nā'ĕn*), comforter.
Maranatha (*măr-ăn-ā'thă*), the (our) Lord cometh, or O (our) Lord come!
Martha (*măr'thă*), mistress.
Matthan (*măt'thăn*), gift.
Matthew (*măth'thū*), gift of Jehovah.
Matthias (*măt-thī'ăs*), gift of Jehovah.
Melchi (*mĕl'kĭ*), my king.
Melita (*mĕ-lī'tă*), Malta.
Mercurius (*mĕr-kū'rĭ-us*), god of trade.
Miletum (*mĭ-lē'tŭm*), same as Miletus.
Miletus (*mĭ-lē'tŭs*), a seaport of Asia Minor.
Mitylene (*mĭt-ĭ-lē'nĕ*), a city of the Ægean Sea.
Mnason (*nā'sŏn*), a Christian of Cyprus.
Myra (*mī'ră*), a city of Asia Minor.
Mysia (*mĭs'ĭ-ă*), a province of Asia Minor.

N

Nain (*nā'ĭn*), a town of Galilee.
Narcissus (*năr-cĭs'sŭs*), a common Roman name.
Nazarene (*năz-ă-rēn'*), a dweller in Nazareth.
Nazareth (*năz'ă-rĕth*), town in Galilee.
Neapolis (*nē-ăp'pō-lĭs*), the new city.
Nereus (*nē'rē-ŭs*), name of a Christian in Rome.
Nero (*nē'rō*), brave, bold, name of a Roman emperor.
Nicanor (*nĭ-kā'nŏr*), conqueror.
Nicodemus (*nĭk-ō-dē'mŭs*), conqueror of the people.
Nicolaitans (*nĭk-ō-lā'ĭ-tăns*), a heretical sect.
Nicolas (*nĭk'ō-lăs*), conqueror of the people.
Nicopolis (*nĭ-kŏp'ō-lĭs*), city of conquest.
Nymphas (*nĭm'făs*), gift of bride, contracted of Nymphodoras.

O

Olympas (*ō-lĭm'păs*), perhaps abbreviated from Olympidorus.
Onesimus (*ō-nĕs'ĭ-mŭs*), profitable.
Onesiphorus (*ō-nĕ-sĭf'ō-rŭs*), bringing profit.
Oseas (*ō-zē'ăs*), Greek form of Hosea.
Ozias (*ō-zī'ăs*), same as Uzziah, my strength is Jehovah.

P

Pamphylia (*păm-fĭl'ĭ-ă*), a nation of all tribes.
Paphos (*pā'fŏs*), a city of Cyprus.

Parmenas (*păr'mĕ-năs*), abiding, steadfast.

Parthians (*păr'thĭ-ănz*), inhabitants of Parthia, a country south of the Caspian Sea and east of Media.

Patara (*păt'ă-ră*), a seaport of Lycia.

Patmos (*păt'mŏs*), an island in the Ægean Sea.

Patrobas (*păt-rō'băs*), same as Patrobius, life of the father.

Paul (*pawl*), little.

Perga (*pĕr'gă*), a city of Asia Minor.

Pergamos (*pĕr'gă-mŏs*), the citadel, famous city of Mycia.

Peter (*pē'tĕr*), a rock.

Phanuel (*fă-nū'ĕl*), face of God.

Pharisees (*făr'ĭ-sēz*), separated.

Phebe (*fē'bē*), bright, radiant.

Phenice (*fē-nī'sē*), a palm.

Philadelphia (*fĭl-ă-dĕl'fĭ-ă*), love of a brother.

Philemon (*fī-lē'mŏn*), connected with "love."

Philetus (*fī-lē'tus*), beloved.

Philip (*fĭl'lĭp*), a lover of horses.

Philippi (*fĭl-lĭp'pī*), plural of Philip, town in Macedonia named after Philip.

Philistia (*fĭl-ĭs'tĭ-a*), land of the Philistines.

Philologus (*fĭl-lŏl'ō-gŭs*), a lover of the word.

Phlegon (*flē'gŏn*), burning.

Phœnicia (*fē-nĭsh'ĭ-ă*), the country of palm trees.

Phrygia (*frĭdj'ĭ-ă*), barren, country in Asia Minor.

Phygellus (*fī-jĕl'lŭs*), name of a Christian who became alienated from Paul.

Pilate (*pī'lat*), a Roman procurator of Judea and Samaria.

Pisidia (*pĭ-sĭd'ĭ-ă*), a region of Asia Minor.

Pontus (*pŏn'tŭs*), the sea.

Porcius (*pŏr'shŭs*), a Roman name, first name of Festus, the procurator of Judea.

Priscilla (*prĭs-sĭl'lă*), ancient.

Prochorus (*prō'kō-rŭs*), leader of the dance.

Ptolemais (*tŏl-ē-mā'ĭs*), a seaport of Palestine.

Publius (*pŭb'lĭ-ŭs*), common, dedicated to the people.

Pudens (*pū'dĕns*), modest.

R

Rabbi (*răb'bī*), my master, title of respect.

Rabboni (*răb-bō'nĭ*), fuller form of Rabbi.

Raca (*rā'kă*), empty, senseless.

Rhegium (*rē'jĭ-ŭm*), a breach, a rent.

Rhesa (*rē'să*), perhaps same as Rosh, meaning prince.

Rhoda (*rō'dă*), a rose.

Rhodes (*rōds*), a rose, island in the Mediterranean.

Rufus (*rū'fŭs*), red.

S

Sabachthani (*să-băk-thā'nĭ*), hast thou forsaken me.

Sabaoth (*săb-ā'ŏth*), armies.

Sadducees (*săd'dū-sēz*), righteous folk.

Salamis (*săl'ă-mĭs*), chief city of the island Cyprus.

Salim (*sā'lĭm*), a place on West of Jordan.

Salmone (*săl-mō'nē*), the eastern end of Crete.

Salome (*să-lō'mē*), peaceful.

Samaria (*să-mā'rĭ-a*), belonging to Shemer.

Samos (*sā'mŏs*), an island of the Ægean Sea.

Samothracia (*săm-ō-thrā'shĭ-ă*), island off the Thracian coast.

Sardis (*săr'dĭs*), a city of Asia Minor.

Sarepta (*să-rĕp'tă*), the smelting furnace (?), a city of Phœnicia.

Sceva (*sē'vă*), name of a chief priest.

Scythians (*sĭth'ĭ-ănz*), a nation of Barbarians of the north.

Seleucia (*sĕ-lū'shĭ-ă*), a seaport of Syria.

Sergius Paulus (*sĕr'gĭ-ŭs pawl'ŭs*), name of proconsul of Cyprus.

Sharon (*shă'rŏn*), a plain.

Silas (*sī'lăs*), same as Silvanus.

Silvanus (*sĭl-vā′nŭs*), woody.
Smyrna (*smĭr′nă*), myrrh.
Sosipater (*sō-sĭp′ă-tĕr*), one of Paul's companions.
Sosthenes (*sŏs′thĕn-ēs*), strength preserving.
Stachys (*stā′kēs*), an ear of corn.
Stephanas (*stĕf′ă-năs*), crowned.
Stephen (*stē′vĕn*), a crown.
Sychar (*sī′kăr*), a city of Samaria.
Syntyche (*sĭn′tĭ-kē*), fortunate, lucky.
Syracuse (*sĭr′ă-keūs*), a city of Sicily.
Syria (*sĭr′ĭ-ă*), the kingdom north of Palestine.

T

Tabitha (*tăb′ĭ-thă*), an antelope, gazelle.
Talitha Cumi (*tăl′ĭ-thă kū′mĭ*), damsel arise.
Tarsus (*tăr′sus*), a city of Asia Minor.
Tertius (*tĕr′shĭ-ŭs*), the third.
Tertullus (*tĕr-tŭl′lŭs*), a diminutive of Tertius.
Thaddeus (*thăd′eus*), same as Lebbaeus.
Theophilus (*thē-ŏf′ĭ-lŭs*), friend of God.
Thessalonica (*thĕs-ă-lō-nī′kă*), a large and important city of Macedonia.
Theudas (*theū′dăs*), perhaps Theodorus, gift of God.
Thomas (*tŏm′ăs*), a twin.
Thyatira (*thī-ă-tī′rā*), a city of Lydia.
Tiberias (*tī-bē′rĭ-ăs*), a city of Galilee.
Timon (*tī′mŏn*), honorable.
Timothy (*tĭm′ō-thē*), honored of God.
Titus (*tī′tŭs*), a common Roman name.
Trachonitis (*trăk-ō-nī′tĭs*), the rugged land.
Trogyllium (*trō-jĭl′lĕ-ŭm*), a town of Asia Minor.
Trophimus (*trŏf′ĭ-mŭs*), "nourishing," a friend of Paul in Ephesus.
Tryphena (*trī-fē′nă*), living luxuriously.
Tryphosa (*trī-fō′să*), living luxuriously.
Tychicus (*tĭk′ĭ-kŭs*), fortunate.
Tyrannus (*ty-răn′nŭs*), ruler.

U

Urbane (*ŭr-bā′nĕ*), courteous, urbane, a common Roman slave name.

Z

Zabulon (*zăb′ū-lŏn*), lofty abode.
Zaccheus (*zăk-kē′ŭs*), pure, innocent.
Zarephath (*zăr′ĕ-făth*), the smelting furnace (*?*).
Zebedee (*zĕb′ĕ-dē*), gift of Jehovah.
Zebulon (*zĕb′ū-lŏn*), same as Zabulon.
Zelotes (*zĕ-lō′tēs*), zealous.
Zenas (*zē′năs*), name of a converted lawyer.

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